

wisdom of the wise, and set aside the understanding of the understanding ones. Where [is the] wise? where scribe? where disputer of this world? has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world by wisdom has not known God, God has been pleased by the foolishness of the preaching to save those that believe. Since Jews indeed ask for signs, and Greeks seek wisdom; but we preach Christ crucified, to Jews an offense, and to nations foolishness; but to those that [are] called, both Jews and Greeks, Christ God's power and God's wisdom. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your calling, brethren, that [there are] not many wise according to flesh, not many powerful, not many high-born. But God has chosen the foolish things of the world, that he may put to shame the wise; and God has chosen the weak things of the world, that he may put to shame the strong things; and the ignoble things of the world, and the despised, has God chosen, [and] things that are not, that he may annul the things that are; so that no flesh should boast before God. But of him are ye in Christ Jesus, who has been made to us wisdom from God, and righteousness,

and holiness, and redemption; that according as it is written, He that boasts, let him boast in [the] Lord.² II. And I, when I came to you, brethren, came not in excellency of word, or wisdom, announcing to you the testimony of God. For I did not judge [it well] to know anything among you save Jesus Christ, and him crucified. And I was with you in weakness and in fear and in much trembling; and my word and my preaching, not in persuasive words of wisdom, but in demonstration of [the] Spirit and of power; that your faith might not stand in men's wisdom, but in God's power.³ But we speak wisdom among the perfect; but wisdom not of this world, nor of the rulers of this world, who come to nought. But we speak God's wisdom in a mystery, that hidden [wisdom] which God had predetermined before the ages for our glory: which none of the princes of this age knew, (for had they known, they would not have crucified the Lord of glory;) but according as it is written, Things which eye has not seen, and ear not heard, and which have not come into man's heart, which God has prepared for them that love him, but God has revealed to us by [his] Spirit; for the Spirit searches all things, even the depths of God. For who of men hath known the things of a man⁴

except the spirit of the man which is in him? thus also the things of God knows no one except the Spirit of God. But we have received, not the spirit of the world, but the Spirit which [is] of God, that we may know the things which have been freely given to us of God; which also we speak, not in words taught by human wisdom, but in those taught by the Spirit, communicating spiritual [things] by spiritual [means]. But [the] natural man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know [them] because they are spiritually discerned; but the spiritual discerns all things, and he is discerned of no one. For who has known the mind of [the] Lord, who shall instruct him? But we have the mind of Christ.

III. And I, brethren, have not been able to speak to you as to spiritual, but as to fleshly; as to babes in Christ. I have given you milk to drink, not meat, for ye have not yet been able, nor indeed are ye yet able;

for ye are yet carnal. For wheresoever [there are] among you emulation and strife, ye are not carnal, and walk according to man? For when one says, I am of Paul, and another, I am of Apollos, are ye not men? Who then is Apollos, and who Paul? Ministering servants, through whom ye have believed, and as the Lord has given to each, I have planted; Apollos watered; but God has given the increase. So that neither the planter is anything, nor the waterer; but God the giver of the increase. But the planter and the waterer are one; but each shall receive his own reward according to his own labour. For we are God's fellow-workmen; ye are God's husbandry, God's building. According to the grace of God which has been given to me, as a wise architect, I have laid the foundation, but another builds upon it. But let each see how he builds upon it. For other foundation can no man lay besides that which [is] laid, which is Jesus Christ. Now if any one build upon [this] foundation, gold, silver, precious stones,

but the spirit of the man himself, who has the thoughts, is fortiori in it so with God.

² Note here again the difficulty, arising from 'spirit', used for cause and state, as in putting a large B to signify the person of the Holy Ghost.

³ It may perhaps be translated, 'taught words of human wisdom.'

⁴ T. R. adds 'holy,' with H L P 37 47; M A B C D F G I J Memph. omit. A. Am adds of virgins.

⁵ Or 'expounding,' the word means literally 'mixing or putting together,' but the use of it, as interpreting or expounding, is common in the LXX; Num. xv. 24; Gen. xl. 8; Job. xii. 15.

⁶ *εὐαγγέλιον* and *εὐαγγελιστὴς* are the words constantly used in Daniel for 'interpretation' and 'interpreting.' It seems also to decide in favour of the communication of the Judge's mind, as well as of God's before unknown. To this Num. xv. 24 may be referred. The opposition of *εὐαγγέλιον* left no doubt in my mind before I found its use in the LXX.

⁷ *εὐαγγέλιον*, the man animated merely by his created mind, without the teaching and power of the Holy Ghost.

⁸ *εὐαγγέλιον*, with M A B C D I J; E F G L P 37 47; *εὐαγγέλιον* (both times in verse 2) *εὐαγγέλιον* M A B C D E L P; D F G *εὐαγγέλιον*. Rom. vii. 14 and Heb. vii. 16, in the oldest MSS; and 1 Cor. iii. 2, in all, have *εὐαγγέλιον*, a form which Vossius (Gr. 124) says is properly the material. But there are many places where *εὐαγγέλιον* is used for either, as Rom.

vi. 17, physical; Rom. vii. 14, moral; 1 Cor. iii. 2, physical (*εὐαγγέλιον*). Here (1 Cor. iii. 2) *εὐαγγέλιον* is neither *εὐαγγέλιον* merely nor *εὐαγγέλιον*. 1 Pet. ii. 11, 'fleshly lusts,' shows how in N. T. thoughts they run into one another. In classical Greek *εὐαγγέλιον* is generally physical. In the LXX we find only *εὐαγγέλιον* in 2 Chron. xxxii. 8; Ezek. xi. 12; xxvi. 26, only there is a similar reading *εὐαγγέλιον* in 2 Chron.

⁹ T. R. adds 'and,' with D E F G L 37; M A B C D I J Am Memph. omit.

¹⁰ T. R. adds 'and discussions,' with D E F G L 37 47 Syrr; M A B C P Am Memph. omit.

¹¹ T. R. reads 'corrupt,' with L P 37 47 and others Syrr; text M A B C D E F G I J Am Memph.

¹² T. R. reads 'Who then is Paul and who Apollos, but ministering servants' (see also note to iv. 1, here *εὐαγγέλιον*), with L 37 Syrr. 'Who,' with C D E F G L P 37 47 Syrr Memph. 'What' M A B I J Am.

¹³ 'Workers, or labourers together with God,' goes too far. There is doubt that *εὐαγγέλιον* has the sense of journeyman, but they are fellows doing the chief's work, as *Gesell* in German, and *compagnons* in French.

¹⁴ T. R. reads 'Jesus the Christ,' with a few cursives; D E Am Christ Jesus; text M A B L P 37 47 Memph.

¹⁵ Some omit *εὐαγγέλιον*, with M A B C; we should then read 'the foundation.'

¹ *σοφία*, so III. 25.

² T. R. reads *εὐαγγέλιον*, 'this,' with E F G L 37 47 Am Syrr Memph; M A B C D F I J omit.

³ *εὐαγγέλιον*, so III. 12.

⁴ The preaching, gives a different sense from 'preaching.' Without the article it is the instrument, the foolishness of such a means. Here 'the preaching' is the actual thing preached, and such is the power of the Greek form of word *εὐαγγέλιον*, not *εὐαγγέλιον* nor *εὐαγγελιστὴς*.

⁵ T. R. reads 'a sign,' with L 37 47; 'signs' M A B C D E F G I J Am Syrr Memph.

⁶ Literally 'fall-trap.'

⁷ T. R. reads 'Greeks,' with C 47 and many cursives; text, all the uncials 17 37 Am and versions.

⁸ 'The wise' the word is masculine, and signifies 'those that are wise,' alluding to verse 20.

⁹ Some leave out 'and,' with M A C D F G I J; B C 37 E L P 37 47 Am Syrr Memph have it.

¹⁰ T. R. reads 'before him,' with C Am Syrr; text M C and the others Memph.

¹¹ Or 'sanctification,' *εὐαγγέλιον*, the sum and measure of it, the thing as an effect, as a whole, characteristically, not *εὐαγγέλιον*, the quality.

¹² *εὐαγγέλιον* without article, for Jehovah.

¹³ T. R. adds 'human,' with A C L P 37 47 Memph; M B D E F G I J Am omit.

¹⁴ Literally 'he.'

¹⁵ Or 'worlds.' I add this in note to keep up the connection with 'world' in verse 8, where 'world' has a moral signification; see Eph. ii. 2.

¹⁶ Or 'world.'

¹⁷ A B C read 'whatever things.'

¹⁸ His is a doubtful reading. If rejected it should be 'the Spirit.' D E F G L P 37 47 and most others Am Syrr versions insert *εὐαγγέλιον*; M A B C I J Memph omit.

¹⁹ 'Man' here has the article, but the sense is this, what is in man's mind is not known of any

¹³ wood, grass, straw, the work of each shall be made manifest; for the day shall declare [it], because it is revealed in fire; and the fire shall try the work of each what it is. If the work of any one which he has built upon [the foundation] shall abide, he shall receive a reward. If the work of any one shall be consumed, he shall suffer loss, but he shall be saved, but so as through [the] fire.⁷ Do ye not know that ye are [the] temple* of God, and [that] the Spirit of God dwells in you? If any one corrupt* the temple* of God, him* shall God destroy; for the temple* of God is holy, and such are ye. Let no one deceive himself: if any one thinks himself to be wise among you in this world, let him become foolish, that he may be wise.¹⁰ For the wisdom of this world is foolishness with God; for it is written, He who takes the wise in their craftiness. And again, [The] Lord knows the reasonings of the wise that they are vain. So that let no one boast in men; for all things are yours. Whether Paul, or Apollos, or Cephas, or [the] world, or

life, or death, or things present, or things coming, all are yours; and ye [are] Christ's, and Christ [is] God's.

IV. Let a man so account of us as servants* of Christ, and stewards of [the] mysteries of God. Here,* further, it is sought in stewards that a man be found faithful. But for me it is the very smallest matter that I be examined* of you or of man's day. Nor do I even examine myself. For I am conscious of nothing in myself; but I am not justified by this: but he that examines me is the Lord. So that do not judge anything before [the] time, until the Lord shall come, who shall also both bring to light the hidden things of darkness, and shall make manifest the counsels of hearts; and then shall each have [his] praise from God.⁶

* Now these things, brethren, I have transferred, in their application,* to myself and Apollos, for your sakes, that ye may learn in us the [lesson of] not [letting your thoughts go] above what is written, that ye may not be puffed up one for [such a] one

messenger, or apparitor.

* T. R. omits 'Here,' reading § 24 for § 23, but with little authority. Some copies read 'ye seek' for 'is sought.' Text B L 27 47 and others Am Syrr Memph. Gevri W A C D E F G P 17.

* *ἀναγιγνώσκω*, the word does not signify 'judgment,' but the preliminary examination, at which the accused has to answer and give an account of himself.

* Literally 'then shall the praise be to each from God.'

* The word is used for a metaphor no doubt, because a metaphor transfers the thoughts as to one object, to another which is an image of it. Amos says 'The lion has roared,' speaking of God's threatening ways with Israel, as if he were his prey; in thought it is to be transferred to Israel. So here Paul is really speaking of those who come with great pretensions amongst the Corinthians, and he transferred it to himself and Apollos, that he might establish the principle universally, without naming these persons. By saying he 'transferred' it, the application was easy; but one can hardly say that is a figure.

* Some have 'letting your thoughts go,' *ἀφαιρέω*, to text, with L P 17 27 47 Syrr Memph; but W A B C D E F G Am omitt it. I suspect it has the end of the sentence ill connected in the words which follow. Athanasius has *ἀφαιρέω* for *ἀφαιρέω*.

* That is, the day. Compare 2 Thess. ii. 2. The word used for revealing the character of the work is another here, *ἐκκάλω*. I doubt much that *ἀναγιγνώσκω* has ever that sense.

* Some add 'itself,' with A B C P 17 27; R D E L 47 Am Memph omitt it.

* T. R. reads 'abide.' The change is only that of an accent, but justified by the whole phrase; so Am Syrr Memph and others.

* Here the addition of the article wholly changes the sense: 'saved by fire' is as if the fire was a means of safety, whereas 'through the fire' is in spite of it, or going through the danger and difficulty of it. *ἐν* has the same double sense as 'through' in English. Compare 1 Peter iii. 20.

* *καί*.
* *δοκίμοι, δοκίμοι*. The word for 'destroy' and 'corrupt' is the same in Greek; the force of this, as to terms, is necessarily lost in English.

* *καί* 'this [man]'; is in A B C L P 17 27 47 Memph; but 'him' gives the sense, only *καί* is more emphatic; I have therefore put 'him' in italics. *καί* A D E F G Am Syrr (Syr. Hef. in marg.). Very likely *καί* is the better reading.

* The appointed servant, *παῖς*. These words are translated 'servant' in Auth. Ver.; *δοῦλος*, a slave; *δοῦλος*, a person who sets or waits in service; and *παῖς*. This last is always used in the New Testament as an official servant, or

against another. For who makes thee to differ? and what hast thou which thou hast not received? but if also thou hast received, why boastest thou as not receiving? Already ye are filled; already ye have been enriched; ye have reigned without us; and I would that ye reigned, that we also might reign with you. For I think that God has set us the apostles for the last, as appointed to death. For we have become a spectacle to the world, both to angels and men. We [are] fools for Christ's sake, but ye prudent in Christ: we weak, but ye strong; ye glorious, but we in dishonour. To the present hour we both hunger and thirst, and are in nakedness, and buffeted, and wander without a home, and labour, working with our own hands. Railed at, we bless; persecuted, we suffer [it]; insulted,* we entreat: we become as [the] offscouring of the world, [the] refuse of all, until now. Not [as] chiding do I write these things to you, but as my beloved children I admonish [you]. For if ye should have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the glad tidings. I entreat you therefore, be my imitators.

¹⁷ For this reason I have sent to you Timotheus, who is my beloved and faithful child in [the] Lord, who shall put you in mind of my ways [as] they [are] in Christ, according as I teach everywhere in every assembly. But some have been puffed up, as if I were not coming to you;

* Or 'spoken to injuriously.'

* Or 'exhort.' *ἐκκαλεῖσθαι*, a word which has to be rendered very differently in English in different places, and hard to render, though simple and easy to understand. It means 'calling upon' a person so as to stimulate him to anything; hence 'to exhort, and to comfort, encourage.' It has a fuller force here than a mere apostolic or pastoral exhortation.

* It is universally reported* does not quite give the sense of *ἀποκατασταῖς*. It was the reputation they had got by communist report.

* T. R. adds 'named,' with L P 27 47 and most Syrr; W A B C D E F G 17 Am Memph omitt.

¹⁸ but I will come quickly to you, if the Lord will; and I will know, not the word of those that are puffed up, but the power. For the kingdom of God [is] not in word but in power.
¹⁹ What will ye? that I come to you with a rod; or in love, and [in] a spirit of meekness?

V. It is universally reported* [that there is] fornication among you, and such fornication as [is] not even among the nations, so that one should have his father's wife. And ye are puffed up, and ye have not rather mourned, in order that he that has done this deed might be taken away out of the midst of you. For I, [as] absent in body but present in spirit, have already judged as present, [to deliver,] in the name of our Lord Jesus Christ* (ye and my spirit being gathered together, with the power of our Lord Jesus Christ), him that has so wrought this: to deliver him, [I say,] [being] such, to Satan for destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your boasting [is] not good. Do ye not know that a little leaven leavens the whole lump? Purge out the old leaven, that ye may be a new lump, according as ye are unleavened. For also our passover, Christ, has been sacrificed,* so that let us celebrate the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened [bread] of sincerity and truth.

* I have written to you in the epistle not to mix with fornicators; *not

* Some omit 'as,' with A B C D P 17 27 Am Memph.

* Some omit 'Christ' here both times. It has the first time, but not the second. There is more authority for its omission the second time. * P, with many others Am, have it the first time; A B D neither time.

* T. R. adds 'therefore,' with C L P 17 27 47 and many others; W A B C D E F G Am Memph omitt.

* T. R. adds 'for us,' with L (P) 27 47 and many others Syrr; W A B C D E F G 17 Am Memph omitt. P has 'for you.'

* T. R. adds 'and,' with L P 27 47 and others; W A B C D E F G 17 Am Memph omitt.

altogether with the fornicators of this world, or with the avaricious and rapacious, or idolaters, since [then] ye should go out of the world.¹¹ But now I have written to you, if any one called brother be fornicator, or avaricious, or idolater, or abusive, or a drunkard, or rapacious, not to mix with [him]; with such a one not even to eat. For what have I [to do] with judging those outside also? ye, do not ye judge them that are within? But those without God judges.¹² Remove the wicked person from amongst yourselves.

VI. Dare any one of you, having a matter against another, prosecute his suit before the unjust, and not before the saints? Do ye not then know that the saints shall judge the world? and if the world is judged by you, are ye unworthy of [the] smallest judgments? Do ye not know that we shall judge angels? and not then matters of this life? If then ye have judgments as to things of this life, set those [to judge] who are little esteemed in the assembly. I speak to you [to put you] to shame. Thus there is not a wise person among you, not even one, who shall be able to decide between his brethren! But brother prosecutes his suit with brother, and that before unbelievers. Already indeed then it is altogether a fault in you that ye have suits between yourselves. Why do ye not rather suffer

wrong? why are ye not rather defrauded? But ye do wrong, and defraud, and this [your] brethren.

Do ye not know that unrighteous [persons] shall not inherit [the] kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, nor those who make women of themselves, nor who abuse themselves with men, nor thieves, nor covetous, nor drunkards, nor abusive persons, nor [the] rapacious, shall inherit [the] kingdom of God. And these things were some of you; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus, and by the Spirit of our God.

All things are lawful to me, but all things do not profit; all things are lawful to me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats; but God will bring to nothing both it and them; but the body [is] not for fornication, but for the Lord, and the Lord for the body. And God has both raised up the Lord, and will raise us up from among [the] dead by his power. Do ye not know that your bodies are members of Christ? Shall I then, taking the members of the Christ, make [them] members of a harlot? Far be the thought. Do ye not know that he [that is] joined to the harlot is one body? for the two, he says, shall be one flesh.⁷

here. Compare the same sense of $\epsilon\kappa$ in Romans vi. 3, vii. 1, xi. 2. In Rom. ii. 4 the force of 'or' is more apparent. Compare Matt. vii. 9, xi. 13, Rom. iii. 29, in which last it is a simple question. I have put 'then' as the force in English. 'Or do ye not know' may be said.

To judge the smallest matters? Literally 'between his brother [and brother]'. The word is in the singular in Greek.

T. R. reads 'among you, with many curses.' T. R. reads 'these [things] to', with L 37 47 and most; text $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph.

is $\epsilon\kappa$ $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph. It is impossible to translate $\epsilon\kappa$ here in English: 'shall' or 'shall become', is the nearest in sense. The word is left out in Greek when he says 'one Spirit'. We are really 'one Spirit', not two, with the Lord. But we cannot say, 'to' or 'for' one flesh. The two become so practically by their union; they are

But he that [is] joined to the Lord is one Spirit. Flee fornication.

Every sin which a man may practise is without the body, but he that commits fornication sins against his own body. Do ye not know that your body is [the] temple of the Holy Spirit which [is] in you, which ye have of God; and ye are not your own? for ye have been bought with a price: glorify now then God in your body.⁸

VII. But concerning the things of which ye have written [to me]: [It is] good for a man not to touch a woman; but on account of fornications, let each have his own wife, and each [woman] have her own husband. Let the husband render her due⁹ to the wife, and in like manner the wife to the husband. The wife has not authority over her own body, but the husband: in like manner also the husband has not authority over his own body, but the wife. Defraud¹⁰ not one another, unless, it may be, by consent for a time, that ye may devote yourselves to prayer, and again be¹¹ together, that Satan tempt you not because of your incontinency. But this I say, as consenting [to], not as commanding [it]. Now I wish all men to be even as myself: but every one has his own gift of God: one man thus,

created individually. The union induces unity in the flesh: 'shall be', or 'shall become' partly, though imperfectly, implies this. It is not therefore said 'shall be one Spirit'; but 'he is'. The Spirit which is in the Lord himself dwells in us, and in the living power of the new life. I know not how to express it better in English; but this note was needed to explain the difference. It is the Hebrew $\epsilon\kappa$.

T. R. adds 'and in your spirit, which are God's', with K L P 37 47 and many others $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$; $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph omit.

A D E F G K L P 37 47 $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph have it; $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph omit.

T. R. adds 'benevolence', reading $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ $\epsilon\kappa$ $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ instead of $\epsilon\kappa$ $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$, with K L 37 47 $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$; text $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph.

an appropriate means to 'deprive another of anything wrongfully', so that it has the sense of 'rob', 'defraud', but with the sense of taking away, or depriving of, what another had a right to. Such is the sense. I have said 'defraud', as it is the same word as in vi. 7, 8. The sense is

and another thus. But I say to the unmarried and to the widows, It is good for them that they remain even as I. But if they have not control over themselves, let them marry; for it is better to marry than to burn. But to the married I enjoin, not I, but the Lord, Let not wife be separated from husband; (but if also she shall have been separated, let her remain unmarried, or be reconciled to her husband;) and let not husband leave wife. But as to the rest, I say, not the Lord, If any brother have an unbelieving wife, and she consent to dwell with him, let him not leave her. And a woman who has an unbelieving husband, and he consents to dwell with her, let her not leave [her] husband.¹² For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother;¹³ since [otherwise] indeed your children are unclean, but now they are holy. But if the unbeliever go away, let them go away; a brother or a sister is not bound in such [cases], but God has called us in peace. For what knowest thou, O wife, if thou shalt save thy husband? or what knowest thou, O husband, if thou shalt save thy wife? However, as the Lord has divided to each, as God¹⁴ has called each, so let

just the same; only here it is of one another.

T. R. adds 'feeling and', with K L 37 47 $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ and others; $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph omit.

T. R. reads 'come together [into one place]', with K L P 37 47 $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph; text $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph omit.

Or 'allowing', 'permitting' it. I do not say 'by permission', because that implies that he says it by the Lord's permission. He said it in the way of permission, not as a command.

T. R. reads 'For', with K L P 37 47 $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$; text $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph.

Literally 'the husband', with $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph; Q 17 37 Am Memph; T. R. reads 'him', with K L P 47.

T. R. has 'husband', with K L 37 47 and others Am $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$; 'brother' $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph.

Literally 'him'. See note *, ver. 28.

T. R. reads 'God' in the first clause, 'Lord' in the second, with K L 47; text $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ (G) 17 37 Am Memph.

T. R. reads 'or', with E L 47 Am $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ Memph; text $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph.

Many authorities omit 'also', with $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph; D E L 37 47 have it.

On the whole I prefer 'judge', though the Fathers and Vulgate read 'will judge', Ital. 'judges'. The older MSS afford no help, as it is the difference merely of an accent, $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ and $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$.

T. R. adds 'And', with D E L 17 47 and most $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$; $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph omit.

is added here, which is not in T. R. $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$ 17 Am Memph insert: E L 47 and others omit; but it has the force of a question, but with some expression of surprise suggested, as 'is it so that you do not?' previous circumstances leading to suppose they could not know, or the like; so that something of the original sense of 'or' is in its use. The 'or' may be used

him walk; and thus I ordain in all the assemblies. Has any one been called uncircumcised? let him not become uncircumcised: has any one been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but keeping God's commandments. Let each abide in that calling in which he has been called. Hast thou been called [being] a bondman, let it not concern thee; but and if thou canst become free, use [it] rather. For the bondman that is called in [the] Lord is the Lord's freedman; in like manner [also] the freeman being called is Christ's bondman. Ye have been bought with a price; do not be the bondmen of men. Let each, wherein he is called, brethren, therein abide with God. But concerning virgins, I have no commandment of [the] Lord; but I give my opinion, as having received mercy of [the] Lord to be faithful. I think then that this is good, on account of the present necessity, that [it is] good for a man to remain so as he is. Art thou bound to a wife? seek not to be loosed; art thou free from a wife? do not seek a wife. But if thou shouldst also marry, thou hast not sinned; and if the virgin marry, they have not sinned: but such shall have tribulation in the flesh; but I spare you. But this I say, brethren, the time is straitened. For the rest, that they who have wives, be as not hav-

ing [any]; and they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy, as not possessing; and they that use the world, as not disposing of it as their own; for the fashion of this world passes. But I wish you to be without care. The unmarried cares for the things of the Lord, how he shall please the Lord; but he that has married cares for the things of the world, how he shall please his wife. There is a difference between the wife and the virgin. The unmarried cares for the things of the Lord, that she may be holy both in body and spirit; but she that has married cares for the things of the world, how she shall please her husband. But I say this for your own profit; not that I may set a snare before you, but for what [is] seemly, and waiting on the Lord without distraction. But if any one think that he behaves unseemly to his virginity, if he be beyond the flower of his age, and so it must be, let him do what he will, he does not sin: let them marry. But he who stands firm in his heart, having no need, but has authority over his own will, and has judged this in his heart to keep his own virginity, he does well. So that he that marries himself does well; and he that does not marry does better. A wife is bound for whatever time her husband lives; but if the husband be fallen asleep, she is free to be married to whom

¹ Also omitted by A B P 17 Am Syrr; K L. Memph. insert. D E F G H have it and.
² Or 'she has.' I say 'they' to embrace both sexes, which the word *circumcised*, and what follows, seems distinctly to imply. The word is feminine from its primary natural reference.
³ It may be translated 'for the rest [I say to you], I order that even they who have wives, should have translated 'the time is straitened, or short and henceforth.' ⁴ As *ascere* is so used with a verb. But I can hardly think it to be so used here. T. R. reads 'that the time, &c., with D E F G Syrr Memph., and puts *ascere* after *et* *ascere* with K L &c.
⁵ T. R. reads 'this,' with D E F G K L P 17 27 47 Am Syrr, but some *ascere*, some *ascere*. Text A B Memph.

⁶ Disposing of it as their own. See note to ix. 18.
⁷ In Greek it is the article, not the pronoun 'his,' but this latter is almost necessary in English. The same remark applies to 'her,' ver. 11.
⁸ Some read 'marries his own virginity,' with A B D E P 17 27 Am Syrr Memph.
⁹ T. R. reads 'but,' &c., with K L P 47; text A B D H P G 17 27 Am Syrr Memph.
¹⁰ T. R. reads 'bound by law,' with E F G L P 27 47 Syrr; A B D 17 Am Syrr.
¹¹ Some, with D E F G L, read *facit* &c. and, 'but if indeed,' but if it be so that.' A B D E F G omit and.
¹² T. R. reads 'her,' with D E F G L 17 27 47 Am Syrr Memph.; A B K P and several omit.

she will, only in [the] Lord. But she is happier if she so remain, according to my judgment; but I think that I also have God's Spirit. VIII. But concerning things sacrificed to idols, we know,* (for we all have knowledge: knowledge puffs up, but love edifies. If any one think he knows anything, he knows nothing yet as he ought to know [it]. But if any one love God, he is known of him):—concerning then the eating of things sacrificed to idols, we know that an idol [is] nothing in [the] world, and that there [is] no other God save one. For and if indeed there are [those] called gods, whether in heaven or on earth, (as there are gods many, and lords many,) yet to us [there is] one God, the Father, of whom all things, and we for him; and one Lord, Jesus

Christ, by whom [are] all things, and we by him. But knowledge [is] not in all: but some, with conscience of the idol, until now eat as of a thing sacrificed to idols; and their conscience, being weak, is defiled. But meat does not commend us to God; neither if we should not eat do we come short; nor if we should eat have we an advantage. But see lest anywise this your right [to eat] itself be a stumbling block to the weak. For if any one see thee, who hast knowledge, sitting at table in an idol-house, shall not his conscience, he being weak, be emboldened to eat the things sacrificed to the idol? and the weak [one], the brother for whose sake Christ died, will perish through thy knowledge. Now, thus sinning against the brethren, and wounding their weak

* The words for 'know' are different here, though the distinction is very faint in Greek. We all have knowledge is of objective knowledge; *gignosco*, 'knowledge [the same word] puffs up.' If any man thinks he knows, (*gignosco*) has the inward conscious knowledge of his mind. 'he knows [objectively: *scire*] nothing as he ought to know it' (the same word). But if any man love God, the same is known [objectively] of him. Concerning eating things offered to idols, we know (have the conscious knowledge in our minds). Verse 10. 'If any one see thee, which hast knowledge' (objectively, what a man has learned, acquired). So verse 11. Hence from the word meaning 'inward conscious knowledge,' a derivative means 'conscience.' So 'I know nothing against myself.' I am conscious of no fault. So 2 Tim. i. 12; 'I know whom I have believed.' I have the inward conscious knowledge: not, 'I know him.' Thus we might say in English, 'I know whom I know, or what I know.' The first is inward conscious knowledge; the other objective, being acquainted with. Objective knowledge however passes into consciousness, but not vice versa. They are expressed by *ascere* and *scire* in French, *wissen* and *kennen* in German. Think, when one has no need to inform a person because he has the knowledge of it already in his own mind. I can say *scire*, not *gignosco*; thus in 2 Tim. i. 12. When it was not already known and realized in the mind, but communicated objectively to it—'This know'—it is *scire* & *gignosco*, 2 Tim. iii. 1. 2 Tim. iii. 12, 'knowing of whom thou hast learned them' he was conscious of it, *scire*. So *scire*, 'thou hast known the scriptures,' he had the knowledge of them in his own mind realized. Though the difference is made in French and German, it must not be supposed that the distinct use of the words corresponds exactly, but it suffices here to have shown the

use in Greek. The German seems to me to answer more fully to the Greek, but different nations think differently. Thus 'ye know the household of Stephanus.' It was their inward acquaintance with their qualities, not objective; it is *scire*. Of such a process the French is incapable. It must become *conscience*, or explicitly *conscience se fait en soi*, *conscience* is used for certain objective knowledge, and consequent recognition of the truth of a thing.
¹ T. R. adds 'But,' with D E F G K L (37) 47 (377); A B P 17 Am Syrr omit.
² *scire*, with K L 47; A B D E F G P 17 27 read *gignosco*.
³ Some omit *scire*, reading 'not yet,' with A B D E F G P 17 Am Syrr; K L 37 47 Syrr insert.
⁴ Many omit 'other,' with A B D E F G P 17 47 Am Syrr; K L 37 and most others Syrr insert. Query, is not *scire*, the Hebrew *scire*, or *scire*?
⁵ T. R. reads 'the earth,' with some cursives.
⁶ Some read *ascere*, 'habit,' being accustomed to, with A B P 17 Memph. not Am. It is a gloss.
⁷ Some read 'will,' with A B P 17 Memph.; D E L P 27 47 Am and most read 'does.'
⁸ T. R. adds 'for,' and puts the affirmative phrase first, with (37) D E F G L P (17) 27 47 and others Syrr; text A B Am Memph. 17 omit 'for.'
⁹ Or 'liberty,' *libertas*. Title in a man's own conscience is the sense.
¹⁰ Literally 'the conscience of him weak.'
¹¹ 'Unhindered,' literally 'edified,' or 'built up.'
¹² For 'or' therefore are read instead of 'and,' *scire* with B P 17 Memph.; 'therefore' A P; and 'T. R. with D E F G and most.
¹³ T. R. reads *scire*, with L 37 47; text A B (37) D E F G P 17 Am Memph. It is then the condition or occasion, not the cause or means exactly; impossible in French.

conscience, ye sin against Christ.

¹³ Wherefore if meat be a fall-trap to my brother, I will eat no flesh for ever, that I may not be a fall-trap to my brother.

IX. Am I not free?¹⁴ am I not an apostle? have I not seen Jesus¹⁵ our Lord? are not ye my work in [the]

¹⁶ Lord? If I am not an apostle to others, yet at any rate I am to you: for the seal of mine apostleship are

¹⁷ ye in [the] Lord. My defence to those who examine me is this: Have we not a right to eat and to drink?

¹⁸ have we not a right to take round a sister [as] wife, as also the other apostles, and the brethren of the

¹⁹ Lord, and Cephas? Or I alone and Barnabas, have we not a right not

²⁰ to work? Who ever carries on war at his own charges? who plants a vineyard and does not eat of²¹ its fruit? or who herds a flock and does not eat of the milk of the flock?

²² Do I speak these things as a man, or does not the law also say these things? For²³ in the law of Moses

it is written, Thou shalt not muzzle the ox that is treading out corn. Is

²⁴ God occupied about the oxen, or does he say [it] altogether for our sakes? For²⁵ for our sakes it has been written, that the plougher should plough in²⁶ hope, and he that

treads out corn, in hope of partaking

of [it].²⁷ If we have sown to you spiritual things, [is it a] great [thing] if we shall reap your²⁸ carnal things?

²⁹ If others partake of this right over you, should not rather we? But we have not used this right, but we bear all things, that we may put no hindrance in the way of the glad

³⁰ tidings of the Christ. Do ye not know that they who labour [at] sacred things³¹ eat of the [offerings offered in the] temple?³² they that attend at the altar partake with

³³ the altar? So also the Lord has ordained to those that announce the glad tidings to live of the glad

³⁴ tidings. But I have used none of these things. Now I have not written these things that it should be

³⁵ thus in my case; for [it were] good for me rather to die than that any one should make vain my boast.

³⁶ For if I announce the glad tidings, I have nothing to boast of; for a necessity is laid upon me; for³⁷ it is woe to me if I should not announce

³⁸ the glad tidings. For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted

³⁹ with an administration. What is the reward then that I have? That in announcing the glad tidings I

⁴⁰ make the glad tidings⁴¹ costless [to others], so as not to have made use, as belonging to me,⁴² of my right in

the building in general of the temple.⁴³ The English language, not formed on the existence of temple worship, affords no appropriate word to distinguish them. The sanctuary is properly the holy of holies. ⁴⁴ *temple* includes both parts of the house.

⁴⁵ T. R. reads 'but,' with K L 37 47 Syrr; text ⁴⁶ A B C D E F G P 17 and others Am. Memph. ⁴⁷ T. R. adds 'of the Christ,' with E F G K L P 37 47 and most others Syrr; A B C D 17 Am. Memph. omit.

⁴⁸ *anagorasthai*. It is the same word as that I have translated chap. vii. 31, 'not disposing of it as his own,' instead of 'showing,' *anagorasthai*, according to a common form of word in composition, is 'to use as one who has possession of a thing,' using it as he likes, as his own. The apostle, as agent of the Lord to preach, had a right to be supported; but he did not use this right. It would not have been an abuse; but he did not use it for himself, as a thing he possessed. He weighed the effect as to Christ's glory. ⁴⁹ Made use of it 'hardly fully expresses

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⁵¹ T. R. reads 'but,' with K L 37 47 Syrr; text ⁵² A B C D E F G P 17 and others Am. Memph. ⁵³ T. R. adds 'of the Christ,' with E F G K L P 37 47 and most others Syrr; A B C D 17 Am. Memph. omit.

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⁶² [announcing] the glad tidings. For being free from all, I have made myself bondman to all, that I might

⁶³ gain the most [possible].⁶⁴ And I became to the Jews as a Jew, in order that I might gain the Jews:

⁶⁵ to those under law, as under law, not being myself under law,⁶⁶ in order that I might gain those under

⁶⁷ law: to those without law,⁶⁸ as without law, (not as without law to God, but as legitimately subject to Christ,) in order that I might gain

⁶⁹ [those] without law. I became to the weak, [as] weak, in order that I might gain the weak. To all I

⁷⁰ have become all things, in order that at all events⁷¹ I might save some. And I do all things⁷² for the sake of the glad tidings, that I may be fellow-partaker with them.

⁷³ Know ye not that they who run in [the] race-course run all, but one receives the prize? Thus run in order that ye may obtain. But every one that contends [for a prize] is temperate in all things: they then indeed that they may receive a corruptible crown, but we an incorruptible.

⁷⁴ I therefore thus run, as not uncertainly; so I combat, as not

beating the air. But I buffet my body, and lead it captive, lest [after] having preached to others I should be myself rejected.

X. For⁷⁵ I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea; and all were baptised⁷⁶ unto Moses in the cloud and in the sea; and all ate the same spiritual food, and all drank the same spiritual drink, for they drank of a spiritual rock which followed [them]: (now the rock was the

⁷⁷ Christ;) yet God was not pleased with the most of them, for they were strewed in the desert. But these things happened [as] types of us, that we should not be lusters after evil things, as they also lusted. Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand. Neither let us tempt the Christ,⁷⁸ as⁷⁹ some of them tempted, and perished by serpents. Neither murmur ye, as some of them⁸⁰ murmured, and perished

the force of it. The sense is given in result in adding 'as belonging to me,' *anagorasthai*, is 'to misuse' or 'abuse.' It is so used by Philo. as to the world, in his treatise on Joseph, *Deus vult ut non anagorasthai*. (Vol. ii. p. 61, l. 41. ed. Mangey.)

⁶⁴ 'The most possible.' I think this gives the sense of *anagorasthai*. It is used for the major part of any body, and hence for the mass opposed to leaders. It is not 'the more,' i.e., so much the more, but the greatest number possible, the whole mass that he could reach by these means.

⁶⁵ T. R. omits 'not being myself under law,' with K L 37 47 Memph; text ⁶⁶ A B C D E F G P 17 and others Am.

⁶⁷ *Jesus*, important, as showing the true force of the word employed elsewhere: *Jesus* *Jesus* *Jesus*, i.e., *Jesus*, 'lawlessness,' not 'transgression of law.' (1 John iii. 4.) 'Under law to Christ' (not under the law) *Jesus*, rightfully, duly, subject to Him. I have said 'legitimately' to preserve the connection with law; *Jesus* is what is lawful and right. (Acts xii. 10.)

⁶⁸ T. R. has 'as' in text, with C D E F G K L P 17 37 47 Syrr; Memph. ⁶⁹ A B Am. Memph. omit.

⁷⁰ Or 'by all means.'

⁷¹ T. R. reads 'this I do,' with K L 37 and most Syrr; text ⁷² A B C D E F G P 17 37 Am. Memph.

⁷³ Many read 'the Lord,' with ⁷⁴ B C P 17 Memph. T. R. reads 'the Christ,' with D E F G K L 37 47 Am. Syrr.

⁷⁵ T. R. adds 'also,' with K L 37 and others; ⁷⁶ A B C D E F G P 17 37 Am. Memph. omit.

⁷⁷ T. R. adds 'also,' with K L 37 and others.

beating the air. But I buffet my body, and lead it captive, lest [after] having preached to others I should be myself rejected.

X. For⁷⁵ I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea; and all were baptised⁷⁶ unto Moses in the cloud and in the sea; and all ate the same

⁷⁷ spiritual food, and all drank the same spiritual drink, for they drank of a spiritual rock which followed [them]: (now the rock was the

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⁸¹ by serpents. Neither murmur ye, as some of them murmured, and perished

⁸² by serpents. Neither murmur ye, as some of them murmured, and perished

⁸³ by serpents. Neither murmur ye, as some of them murmured, and perished

⁸⁴ by serpents. Neither murmur ye, as some of them murmured, and perished

⁸⁵ by serpents. Neither murmur ye, as some of them murmured, and perished

⁸⁶ by serpents. Neither murmur ye, as some of them murmured, and perished

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⁹¹ by serpents. Neither murmur ye, as some of them murmured, and perished

⁹² by serpents. Neither murmur ye, as some of them murmured, and perished

⁹³ by serpents. Neither murmur ye, as some of them murmured, and perished

⁹⁴ by serpents. Neither murmur ye, as some of them murmured, and perished

⁹⁵ by serpents. Neither murmur ye, as some of them murmured, and perished

¹¹ by the destroyer. Now all¹ these things happened to them [as] types,² and have been written for our admonition, upon whom the ends of the ages are come. So that let him think that he stands take heed lest he fall. No temptation has taken you but such as is according to man's nature; and God is faithful, who will not suffer you to be tempted above what ye are able [to bear], but will with the temptation make the issue also, so that [ye³] should be able to bear [it]. Wherefore, my beloved, flee from idolatry. I speak as to intelligent [persons]: do ye judge what I say. The cup of blessing which we bless, is it not [the] communion of the blood of the Christ? The bread which we break, is it not [the] communion of the body of the Christ? Because we, [being] many, are one loaf,⁴ one body; for we all partake of that one loaf.⁵ See Israel according to flesh: are not they who eat the sacrifices in communion with the altar? What then do I say? that what is sacrificed to an idol is anything, or that an idol is anything?⁶ But that what [the nations⁷] sacrifice they sacrifice to demons, and not to God. Now I do not wish you to be in communion with demons. Ye cannot drink [the] Lord's cup, and [the] cup of demons; ye cannot partake of [the] Lord's table, and of [the]

table of demons. Do we provoke the Lord to jealousy? are we stronger than he?

²² All things are lawful,⁸ but all are not profitable; all things are lawful,⁹ but all do not edify. Let no one seek his own [advantage], but¹⁰ that of the other. Everything sold in the shambles eat, making no inquiry for conscience sake. For the earth [is] the Lord's and its fulness. But if any one of the unbelievers invite you, and ye are minded to go, all that is set before you eat, making no inquiry for conscience sake. But if any one say to you, This is offered to holy purposes,¹¹ do not eat, for his sake that pointed it out, and conscience sake.¹² But conscience, I mean, not thine own, but that of the other: for why is my liberty judged by another conscience? ¹³ If I partake with thanksgiving, why am I spoken evil of for what I give thanks for? Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory. Give no occasion to stumbling, whether to Jews, or Greeks, or the assembly of God. ¹⁴ Even as I also please all in all things; not seeking my own profit, but that of the many, that they may be saved. XI. Be my imitators, even as I also [am] of Christ.

¹⁵ Now I praise you,¹⁶ that in all things ye are mindful of me; and that as I have directed you, ye keep

word translated (viii. 9) "right or liberty" is the truth. The word "liberty" (ver. 20 of this chapter) is another one.

¹ T. R. reads "but every one," with R L 37 47 and many others Syrr; M A B C D F G H P 17 71 Am Memph omit.

² Or "to a end," *telos*. T. R. reads "to an idol," *eidolon*, with C D E F G K L P 17 37 47 Am Memph; *idolatre* M A B H.

³ T. R. adds "for the earth [is] the Lord's and its fulness," with K L 37 47 and others; M A B C D E F G H P 17 71 Am Memph omit.

⁴ T. R. adds "but," with a few cursives.

⁵ I am obliged to put "or" in English for "both," and "and" in the original. It is there "be offencesome (no occasion to stumble) to both Jews and Greeks and the assembly of God." The Greek is stronger in style.

⁶ T. R. adds "brethren," with D E F G K L 17 37 47 and others Am Syrr; M A B C P Memph omit.

⁷ the directions.* But I wish you to know that the Christ is the head of every man,⁸ but woman's head [is] the man, and the⁹ Christ's head God. Every man praying or prophesying, having [anything] on his head, puts his head to shame. But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved [woman]. For if a woman be not covered, let her hair also be cut off. But if [it be] shameful to a woman to have her hair cut off or to be shaved, let her be covered. For man¹⁰ indeed ought not to have his head covered,¹¹ being God's image and glory; but woman is man's¹² glory. For man is not of woman, but woman of man. For also man was not created for the sake of the woman, but woman for the sake of the man. Therefore ought the woman to have authority on her¹³ head, on account of the angels. However, neither [is] woman without man, nor man without woman,¹⁴ in [the] Lord. For as the woman [is] of the man, so also [is] the man by the woman, but all things of God. Judge in yourselves: is it comely that a woman should pray to God uncovered?¹⁵ Does not even nature itself teach you, that man, if¹⁶ he have long hair, it is a dishonour to him? But woman, if she have long hair, [it is] glory to her; for the long hair

is given [to her¹⁷] in lieu of a veil. But if any one think to be contentious, see how no such custom, nor the assemblies of God.

¹⁸ But [in] prescribing [to you on] this [which I now enter on], I do not praise,¹⁹ [namely,] that²⁰ ye come together, not for the better, but for the worse. For first, when ye come together in²¹ assembly, I hear there exist divisions among you, and I partly give credit [to it]. For there must also be sects²² among you, that the approved may become manifest among you. When ye come therefore together into one place, it is not to eat [the] Lord's supper. For each one in eating takes his own supper before [others], and one is hungry and another drinks to excess. Have ye not then houses for eating and drinking? or do ye despise the assembly of God, and put to shame them who have not? What shall I say to you? shall I praise you? In this [point] I do not praise. For I received from the Lord, that which I also delivered to you, that the Lord Jesus, in the night in which he was delivered up, took bread, and having given thanks broke [it], and said, This is my body, which [is]²³ for you: this do in remembrance of me.²⁴ In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye shall drink [it], in remembrance of me.²⁵ For as often as ye shall eat

many others; but M A B 17 Memph have *delos* *uery*; C H P 37 Am *uery* *delos*.

⁸ *caput* (also is always used in New Testament for "charging," or "commanding." Many modern interpreters refer this to what goes before. But it seems to do violence to the sense. The reading vary between "I prescribe not praising" and "in prescribing I do not praise."

⁹ See verse 12.

¹⁰ Or "because ye come together."

¹¹ T. R. adds "tho," with some cursives.

¹² *significavit*, "schools" or "parties" after a man's own opinion.

¹³ T. R. adds "Take out," with K L P 37 47 Syrr; text M A B C D E F G H P 17 37 Am Memph.

¹⁴ T. R. adds "broken," with E F G K L P 37 47 Syrr and others; M A B C 17 omit.

¹⁵ The word translated "remembrance" has an active signification of "recalling," or "calling

¹ Several omit "all," with A B 37; it is in M C D F G K L P, but before or after *etiam*. Am Syrr Memph.

² Some read "typically" for "as types," with M A B C K P 17 47.

³ T. R. has *etiam*, "ye," in text, with K 37.

⁴ Or "bread." I have thought it might be translated "because the bread [for loaf] is one, we being many, are one body." But it would be, I think, *etiam* *etiam*, not *etiam*.

⁵ T. R. reverses the order of the questions, with K L 47 and most Syrr; text M A B C D E F 37 Am Memph. M A C 37 71 have not "or that an idol is anything."

⁶ M A C K L P 17 37 47 Am Syrr Memph, An., have *etiam*; B D E F G omit; we must probably read *etiam* and not *etiam*. If left out, read "they." M A B C D E F G P 17 37 have *etiam*.

⁷ T. R. adds "for me" twice, with K L 37 47 Syrr. "Are lawful" is the verb, of which the

this bread, and drink the^a cup, ye announce the death of the Lord,² until he come. So that whosoever shall eat the^a bread, or drink the cup of the Lord, unworthily, shall be guilty in respect of the body and of the blood of the Lord. But let a man prove himself, and thus eat of the bread, and drink of the cup. For [the] eater and drinker³ eats and drinks judgment⁴ to himself, not distinguishing the body.⁵ On this account many among you [are] weak and infirm, and a good many are fallen asleep. But⁶ if we judged ourselves,⁷ so were we not judged. But being judged, we are disciplined of [the] Lord, that we may not be condemned with the world. So that, my brethren, when ye come together to eat, wait for one another. ⁸ If any one be hungry, let him eat at home, that ye may not come together for judgment.⁹ But the other things, whenever I come, I will set in order.

XII. But concerning spiritual [manifestations], brethren, I do not wish¹ you to be ignorant. Ye know that when² ye were [of the] nations [ye were] led away to dumb idols, in³ whatever way ye might be led. I give you therefore to know, that no one, speaking in [the power of the] Spirit of God, says, Curse [on] Jesus;

to mind,^a as a memorial. ^b For the calling me to mind,^c is the *habeo memorem*.

^a T. R. reads 'this,' twice, with (E) K L P 37 47 (Syr) Memph; text M A B C D F G I J Am; E Syr have it in verse 26 only.

^b T. R. reads 'he that eats and drinks unworthily,' with D E F G K L P 37 47 and others Am Syr Memph; M A B C I J omit *et* *non*.

^c *epikos*, anything that can be laid to our charge, or the subject of a judge's sentence. Christ's *epikos* was put on the cross. It may be translated 'what is matter of judgment.'

^d T. R. adds 'of the Lord,' with D E F G K L P 37 47 Memph.

^e T. R. reads 'For,' with C K L P 37 47 Syr Memph; text M A B D E F G I J Am.

^f Here the English language fails. 'Judge ourselves' is *examinare*, not the same word as 'judged of the Lord,' but as 'distinguish the Lord's body.' But in 'distinguish' the active exercise of judgment on our own state is not expressed. The word is not applied to a formal scrutiny. Here the force is, if I scrutinise and judge my-

self, I shall not come under an actual judgment from the Lord's hand. Judging oneself has this force in English, while the Lord's judgment is left to be a positive result of judgment affecting us.

¹ T. R. adds 'But,' with E K L P 37 47 and others Syr; M A B C D F G I J Am Memph omit.

² *epikos*; see note ^a xi. 23.

³ T. R. reads 'that ye were [of the]'; An. I add 'when,' with M A B C D E L P 17 47 Am; P G Memph omit. There was confusion from *ex* being followed by *sec.* K 37 have *sec.* but omit *ex*.

⁴ T. R. adds 'it is,' with K L 47 (B adds it after *examinare*) Memph; M A C D E F G P 17 37 Am omit.

⁵ T. R. adds 'one,' with D E 37 47 and many others; M A B C F G K L P 17 Am Syr Memph omit.

⁶ Or 'For by,' *Kai yupo*.

⁷ T. R. reads 'into,' adding *eis*, with E K L 37; text M A B C D F G P 17 47 Am Syr Memph.

and no one can say, Lord Jesus, unless in [the power of the] Holy Spirit.

⁸ But there are distinctions of gifts, but the same Spirit; and there are distinctions of services, and the same Lord; and there are distinctions of operations, but⁹ the same God who operates all things in all. But to each the manifestation of the Spirit is given for profit. For to one, by the Spirit, is given [the] word of wisdom; and to another [the] word of knowledge, according to the same Spirit; and to a different one faith, in [the power of] the same Spirit; and to another gifts of healing in [the power of] the same Spirit; and to another operations of miracles; and to another prophecy; and to another discerning of spirits; and to a different one kinds of tongues; and to another interpretation of tongues. But all these things operates the one and the same Spirit, dividing to each in particular according as he pleases. For even as the body is one and has many members, but all the members of the¹ body, being many, are one body, so also [is] the Christ. For also in [the power of]² one Spirit we have all been baptised into one body, whether Jews or Greeks, whether bondmen or free, and have all been given to drink of³ one Spirit. For also the

self, I shall not come under an actual judgment from the Lord's hand. Judging oneself has this force in English, while the Lord's judgment is left to be a positive result of judgment affecting us.

¹ T. R. adds 'But,' with E K L P 37 47 and others Syr; M A B C D F G I J Am Memph omit.

² *epikos*; see note ^a xi. 23.

³ T. R. reads 'that ye were [of the]'; An. I add 'when,' with M A B C D E L P 17 47 Am; P G Memph omit. There was confusion from *ex* being followed by *sec.* K 37 have *sec.* but omit *ex*.

⁴ T. R. adds 'it is,' with K L 47 (B adds it after *examinare*) Memph; M A C D E F G P 17 37 Am omit.

⁵ T. R. adds 'one,' with D E 37 47 and many others; M A B C F G K L P 17 Am Syr Memph omit.

⁶ Or 'For by,' *Kai yupo*.

⁷ T. R. reads 'into,' adding *eis*, with E K L 37; text M A B C D F G P 17 47 Am Syr Memph.

body is not one member but many.

¹⁸ If the foot say, Because I am not a hand I am not of the body, is it on account of¹⁹ this not indeed of the body?²⁰ And if the ear say, Because I am not an eye I am not of the body, is it on account of this not indeed of the body?²¹ If the whole body [were] an eye, where the hearing? if all hearing, where the smelling? But now God has set the members, each one of them in the body, according as it has pleased [him]. But if all were one member, where the body?²² But now the members [are] many, and the body one.²³ *The eye cannot say to the hand, I have not need of thee; or again, the head to the feet, I have not need of you. But much rather, the members of the body which seem to be weaker are necessary; and those [parts] of the body which we esteem to be the more void of honour,²⁴ these we clothe with more abundant honour; and our uncomely [parts] have more abundant comeliness; but our comely [parts] have not need. But God has tempered the body together, having given more abundant honour to [the part] that lacked; that there might be no division in the body, but that the members might have the same concern one for another.²⁵ And if one member suffer, all the members suffer with [it]; and if one member be glorified, all the members rejoice with [it]. Now ye are Christ's body, and members in particular.²⁶ And God has set certain in the

^a *epikos*; see Vigor under the word.

^b Or 'it is not, on account of this, not of the body.'

^c Or 'But now [there are] many members, and one body.'

^d T. R. adds *et*, 'And' or 'But,' with M B D H K L Am; A C F G P 17 37 47 Memph omit. T. R. also omits 'the' before *ὁφθαλμοί*, 'eye,' with K and many cursives.

^e *ἀσχητόνα*. We may read 'and those [parts] of the body which we esteem to be less honourable, or dishonourable.' *ἀσχητόνα* means 'without honour, or dishonourable.' The question is if *ἀσχητόνα* be used as parallel with *ἀρχαῖα*, or as contrasted as to degrees. Does the apostle mean

assembly: first, apostles; secondly, prophets; thirdly, teachers; then miraculous powers; then gifts of healings; helps; governments; kinds of tongues. [Are] all apostles? [are] all prophets? [are] all teachers? [are] all [in possession of] miraculous powers? have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater⁴ gifts, and yet shew I unto you a way of more surpassing excellence.

XIII. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass² or a clanging cymbal. And if I have prophecy, and know³ all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. ⁴ And if I shall dole⁵ out all my goods in food, and if I deliver up my body that I may be burned,⁶ but have not love, I profit nothing. Love has long patience, is kind; love is not envious [of others]; love is not insolent and rash; is not puffed up, does not behave in an unseemly manner, does not seek what is its own, is not quickly provoked, does not impute evil, does not rejoice in iniquity but rejoices with the truth, bears⁷ all things, believes all things, hopes all things, endures all things. Love never fails; but whether prophecies, they shall be done away; or tongues, they shall cease; or knowledge, it shall be done away. For we know⁸ in part, and we prophecy in part; but when

the same by *ἀσχητόνα* and *ἀρχαῖα*; or by one the seemingly members, which yet have not each a place as the two; by the other, the unseemly?

^a T. R. reads 'better,' with D E F G K L 47 and others Memph; text M A B C I J 37 Am.

^b *ἐπίσταμαι*, 'know inwardly in my mind,' 'am acquainted with.'

^c T. R. (not Stephanus) reads 'if I dole,' with K and a few cursives. It has *φονεύω*.

^d Some read 'that I may boast,' *καυχώμενος* for *ἐκδοῦμαι*, with M A B I J; *ἐκδοῦμαι* D E F G L 47 and others; *καυχώμενος* C K 37 and others.

^e Or 'rain-glories.'

^f Or 'covers.'

^g Objectively, *γινώσκω*.

that which is perfect has come,* that which is in part shall be done away.
 11 When I was a child, I spoke as a child, I felt^a as a child, I reasoned as a child; *when I became a man, I had done with what belonged to the child. For we see now through a dim window^b obscurely, but then face to face; now I know partially, but then I shall know according as I also have been known.
 12 And now abide faith, hope, love; these three things; and the greater of these [is] love.
 XIV. Follow after love, and be emulous of spiritual [manifestations], but rather that ye may prophesy.
 13 For he that speaks with a tongue does not speak to men but to God: for no one hears; but in spirit he speaks mysteries. But he that prophesies speaks to men [in] edification, and encouragement, and consolation. He that speaks with a tongue edifies himself; but he that prophesies edifies [the] assembly.
 14 Now I desire that ye should all speak with tongues, but rather that ye should prophesy. But^c greater is he that prophesies than he that speaks with tongues, unless he interpret, that the assembly may receive edification. And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I shall speak to you either in revelation, or in knowledge, or in prophecy, or in teaching? Even lifeless things giving

* T. R. adds 'then' with K L 37 and most others Syrr; M A B D F G P 17 47 Am Memph omit.
 * What the mind or thoughts are upon.
 * T. R. adds 'but' with E F G K L P 17 37 47 Syrr Memph; M A B D Am omit.
 * That is, through some medium which, in degree, hinders vision. The word means also 'a mirror,' but it is used for the window through which men looked at objects outside the house, made, not of clear transparent glass, as now, but of only semi-transparent materials.
 * T. R. reads 'ye,' 'For,' with D E F G K L 17 37 47 Am Syrr; text M, with M A B P Memph.
 * Or 'ye,' unless by means of the tongue, ye. As, in either case 'tongue' means the language he spoke, not the organ of speech.
 * I leave out of them, 'even,' with M A B D F G P 17 Am Memph.
 * Spiritual gifts, though in sum the sense,

a sound, whether pipe or harp, if they give not distinction to the sounds, how shall it be known what is piped or harped? For also, if the trumpet give an uncertain sound, who shall prepare himself for war? Thus also ye with the tongue, unless ye^a give a distinct speech, how shall it be known what is spoken? for ye will be speaking to the air. There are, it may be, so many kinds of voices in the world, and none^b of undistinguishable sound. If therefore I do not know the power of the sound, I shall be to him that speaks a barbarian, and he that speaks a barbarian for me. Thus ye also, since ye are desirous of spirits,^c seek that ye may abound for the edification of the assembly. Wherefore let him that speaks with a tongue pray that he may interpret. For if I pray with a tongue, my spirit prays, but my understanding is unfruitful. What is it then? I will pray with the spirit, but I will pray also with the understanding; I will sing with the spirit, but I will sing also with the understanding. Since otherwise, if thou bleakest with [the^d] spirit, how shall he who fills the place of the simple [christian] say Amen, at thy giving of thanks, since he does not know what thou sayest? For thou indeed givest thanks well, but the other is not edified. I thank God? I speak in a tongue^e more than all of you: but in [the] assembly

deprives the phrase of its force here. As Gentiles, they were in danger of confounding demoniac action with the Holy Ghost; and they did not adequately hold the unity of the Spirit, but looked for a spirit's power and action to distinguish them. Such a man. Hence the apostle was obliged to point out the difference between demons and the Holy Ghost. But the word further tends to show the reality of a personal spirit acting, though for the Christian there be but one, the Spirit of God.
 * Some omit 'but,' with B F G Am; but M A D E K L P 17 37 Memph have it.
 * T. R. has 'the,' in text, with K L 37 47 and other cursives; B D E P add it before 'even.'
 * T. R. reads 'my God,' with K L 37 47 and others; omit 'my' M A B D F G P 17 Am Syrr Memph.
 * T. R. reads 'in tongues,' with B K L P 37 47

bly I desire to speak five words with my understanding,* that I may instruct others also, [rather] than ten thousand words in a tongue. Brethren, be not children in [your] minds, but in malice be babes; but in [your] minds be grown men. It is written in the law, By people of other tongues, and by strange lips, will I speak to this people; and neither thus will they hear me, saith the Lord. So that tongues are for a sign, not to those who believe, but to unbelievers; but prophecy, not to unbelievers, but to those who believe. If therefore the whole assembly come together in one place, and all speak with tongues, and simple [persons] enter in, or unbelievers, will not they say ye are mad? But if all prophecy, and some unbeliever or simple [person] come in, he is convicted of all, he is judged of all; ^b the secrets of his heart are manifested; and thus, falling upon [his] face, he will do homage to God, reporting that God is indeed amongst you.
 15 What is it then, brethren? whenever ye come together, each [of you^c] has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done to edification. If any one speak with a tongue, [let it be] two, or at the most three, and separately, and let one interpret; but if there be no interpreter, let him be silent in [the] assembly, and let him speak to himself and to God. And let two or three prophets speak, and let the others judge. But if there be a revelation to another sitting [there],

let the first be silent. For ye can all prophecy one by one, that all may learn and all be encouraged. And spirits of prophets are subject to prophets. For God is not [a God] of disorder^d but of peace, as in all the assemblies of the saints.
 16 Let [your^e] women be silent in the assemblies, for it is not permitted to them to speak; but to be in subjection, as the law also says. But if they wish to learn anything, let them ask their own husbands at home; for it is a shame for a woman^f to speak in assembly. Did the word of God go out from you, or did it come to you only? If any one thinks himself to be a prophet or spiritual, let him recognise the things that I write to you, that it is [the^g] Lord's commandment.^h But if any be ignorant, let him be ignorant. So that, brethren, desire to prophesy, and do not forbid the speaking with tongues. Butⁱ let all things be done comely and with order.
 XV. But I make known to you, brethren, the glad tidings which I announced to you, which also ye received, in which also ye stand, by which also ye are saved, (if ye hold fast the word which I announced to you as the glad tidings,) unless indeed ye have believed in vain. For I delivered to you, in the first place, what also I had received, that Christ died for our sins, according to the scriptures; and that he was buried; and that he was raised the third day, according to the scriptures; and that he appeared to Cephas, then to the twelve. Then he appeared to above

and others Syrr Memph; text M A D E F G 17. Am reads 'in tongues of you all.'
 * ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

question of interpretation, not of translation, and I have nothing to object to it.
 * M A B 17 Am Memph omit 'your,' D E F G K L 37 47 and most others Syrr have it.
 * T. R. reads 'women,' with D E F G K L 37 47 Syrr; text M A B 17 Am Memph.
 * T. R. has 'the,' with many cursives.
 * T. R. reads 'they are the Lord's commandments,' with K L 37 47 Am Syrr; M A B 17 Memph read 'commandment.' Some, with D F G, treat both as a gloss. The copies vary.
 * T. R. omits 'But,' with K L 47 and others; text M A B D E F G P 17 37 Am Memph.

five hundred brethren at once, of whom the most remain until now, but some also have fallen asleep. ⁷ Then he appeared to James; then ⁸ to all the apostles; and last of all, as to an abortion, he appeared to ⁹ me also. For I am the least of the apostles, who am not fit to be called apostle, because I have persecuted ¹⁰ the assembly of God. But by God's grace I am what I am; and his grace, which [was] towards me, has not been vain; but I have laboured more abundantly than they all, but not I, but the grace of God ¹¹ which [was] with me. Whether, therefore, I or they, thus we preach, ¹² and thus ye have believed. Now if Christ is preached that he is raised from among [the] dead, how say some among you that there is not a resurrection of [those that are] dead? ¹³ But if there is not a resurrection of [those that are] dead, neither is ¹⁴ Christ raised: but if Christ is not raised, then, indeed, vain also ¹⁵ [is] our preaching, and vain also your ¹⁶ faith. And we are found also false witnesses of God; for we have witnessed concerning God that he raised the Christ, whom he has not raised if indeed [those that are] dead are ¹⁷ not raised. For if [those that are] dead are not raised, neither is Christ ¹⁸ raised; ¹⁹ but if Christ be not raised, your faith [is] vain; ye are yet in ²⁰ your sins. Then indeed also those

who have fallen asleep in Christ
¹⁹ have perished. If in this life only
 we have hope in Christ, we are [the]
 most miserable of all men.

10 (But now Christ is raised from
 among [the] dead, *firstfruits of those
 11 fallen asleep. For since by man
 [came] death, by man also resurrec-
 12 tion of [those that are] dead. For a-
 s the Adam all die, thus also in the
 13 Christ all shall be made alive. But
 each in his own rank: [the] first-
 14 fruits, Christ; then those [that are]
 the *Christ's at his coming. Then the
 15 end, when he gives up the kingdom
 to him (who is) God and Father; *
 when he shall have annulled all rule
 16 and all authority and power. For
 he must reign until he put all * en-
 17 mies under his feet. [The] last enemy
 [that] is annulled [is] death. For
 he has put all things in subjection
 under his feet. But when he says
 that all things are put in subjection,
 [it is] evident that [it is] except him
 who put all things in subjection to
 18 him. But when all things shall
 have been brought into subjection to
 him, then the Son also himself shall
 be placed in subjection to him who
 put all things in subjection to him,
 that God may be all in all.)

10 Since what shall the baptised for
the dead do if [those that are] dead
rise not at all? why also are they
20 baptised for them? Why do we
also endanger ourselves every hour?

which unites with one article either two qualities of the same person, or two persons under the same quality. Thus, under this awkward English to God, even the Father, because this phrase is equivocal in doctrine, and might be used as meaning that the Father only is God, which is no way the sense. Some have gone too far with this rule, as to the use of the article, as if it was necessarily one personal office, whereas it can be used with two, as *in nomine dei* Beasts, if both are apostles together, or found in the same service.

recess, the article, cannot be translated in English: 'his' goes too far. It has the effect of recognising them as such, objectively manifested as such.

* Instead of 'for them,' T. R. reads 'for the dead,' with L and many cursives Syr-Pal; text = A B D E F G K P 17 47 Am Memph.

²¹ Daily I die, by your boasting which
²² I have in Christ Jesus our Lord. If,
[to speak] after the manner of men,
I have fought with beasts in Ephesus,
what is the profit to me if [those that
are] dead do not rise? let us eat and
²³ drink; for to-morrow we die. Be
not deceived: evil communications
²⁴ corrupt good manners. Awake up
righteously, and sin not; for some
are ignorant of God: I speak to
you as a matter of shame.

32 But some one will say, How are the
dead raised? and with what body
36 do they come? Fool! what *thou*
sowest is not quickened unless it die.
37 And what *thou* sowest, *thou* sowest
not the body that shall be, but a
bare grain: it may be of wheat, or
38 some one of the rest: and God gives
to it a body as he has pleased, and
to each of the seeds its own body.
39 Every flesh [is] not the same flesh,
but one [is]* of men, and another
flesh of beasts, and another [flesh] of
40 birds,* and another of fishes.* And
[there are] heavenly bodies, and
earthly bodies; but different is the
glory of the heavenly, different that
41 of the earthly: one [the] sun's glory,
and another [the] moon's glory, and
another [the] stars' glory; for star
43 differs from star in glory. Thus
also [is] the resurrection of the dead.
It is sown in corruption, it is raised
44 in incorruptibility. It is sown in
dishonour, it is raised in glory.

is sown in weakness, it is raised in power. It is sown a natural⁷ body, it is raised a spiritual body: if there is a natural⁷ body, there is also a spiritual [one].⁸ Thus also it is written, The first man Adam became a living soul; the last Adam a quickening⁹ spirit. But that which is spiritual [was] not first, but that which is natural,⁶ then that which is spiritual: the first man out of [the] earth, made of dust; the second man,⁶ out of heaven. Such as he made of dust, such also those made of dust; and such as the heavenly [one], such also the heavenly [ones].⁹ And as we have borne the image of the [one] made of dust, we shall bear¹⁰ also the image of the heavenly [one]. But this I say, brethren, that flesh and blood cannot inherit God's kingdom, nor does corruption inherit incorruptibility.

Behold, I tell you a mystery: We shall not all fall asleep, but we shall all be changed, in an instant, in [the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must needs put on incorruptibility, and this mortal put on immortality. But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word written: Death has

* T. R. omits 'also,' with B. L. many cursives. Am Syrr Memphis: text **MADEFGKPI** 137 47. **εὐγενέας**, **εὐγενέας**, 'raised,' is raised. The first would apply to the abstract fact of being raised whatever it may be; the second, an accomplished but continuing fact. The English 'I have not put' do not rise, because I do not think of being raised by another, God, is lost, which, if **εὐγενέας** be passive, is found in the Greek **εὐγενέας**, vers. 17, 20, is applied to Christ: **εὐγενέας** to the doctrinal fact as to dead people. 'Neither has Christ been raised' would not give His present state like the Greek.

* T. R. adds 'he is become,' with KLT 47 and others Syrr: **ABDEFGKPI** Am Memphis omit.

* T. R. omits 'the,' probably by error.

* 'Him [wh]o is God and Father.' This, I acknowledge, is an awkward phrase. It is almost impossible to render the Greek idiom

'On the whole, 'ignorant of God' gives the sense. 'Have not the knowledge' is weak. 'No knowledge' does not meet the case; 'ignorant' is not indeed used of a person; but here it refers to the true character of God.

* T. R. reads 'one is [the] flesh,' adding *oia* with many curious Byz-Pal. Numph. The addition of *oia* before 'birds' is doubtful. A R L P 37 omit it.

* Or: 'that of men is one, the flesh of beasts another, the flesh of birds another, of fishes another.'

2 A body which had an animal life from the soul

* T.R. omits *cl.* 'H.' with E K L 37 42 and others Syrr, and reads 'there is a natural body and there is a spiritual body.' # A B C D F G 17 Am. Memph. insert *cl.*

* T. R. adds *elasa*, 'body,' with K L 37 47 Syrri
Mangli; * A B C D E F G 17 Am omit.

* Having natural life through the living soul, *dyōsis*.

* T. R., with A K L P 37 47 and others. Syrr.
adds 'the Lord.' # B C D E F G 17 Am Memph

* I do not follow the mass of authorities with
at their head here. It is a warning against
trusting more diplomatic evidence. Hand many
copies and versions have the text of R. R.
Cypriote have tampered with it to make it
flatteration as Chrysostom and the heretic
Marcion, which runs counter to the whole sense
of the passage. Theodoros *expressly* rejects
this. Theophylact gives both: I believe
superior as really his own. Meyer and Alford
both accept T. R. The same attempt has been
made in Komara v. 1.

¹¹ been swallowed up in victory. Where, O death, [is] thy sting? where, O death, [is] thy victory? Now the sting of death [is] sin, and the power of sin [is] the law; but thanks to God, who gives us the victory by our Lord Jesus Christ. So then, my beloved brethren, be firm, immovable, abounding always in the work of the Lord, knowing that your toil is not in vain in [the] Lord.

XVI. Now concerning the collection for the saints, as I directed^a the assemblies of Galatia, so do ye do also. On [the] first of [the] week let each of you put by at home, laying up [in] whatever [degree] he may have prospered, that there may^b be no collections when I come. And when I am arrived, whomsoever ye shall approve, these I will send with letters^c to carry your bounty to Jerusalem; and if it be suitable that I also should go, they shall go with me. But I will come to you when I shall have gone through Macedonia; for I do go through Macedonia. But perhaps I will stay with you, or even winter with you, that ye may set me forward wheresoever I may go. For I will^d not see you now in passing, for^e I hope to remain a certain time with you, if the Lord permit. But I remain in Ephesus until Pentecost. For a great door is opened to me and an effectual [one], and [the] adversaries many.

¹² Now if Timotheus come, see that he may be with you without fear; for

he works the work of the Lord, even as I. Let not therefore any one despise him; but set him forward in peace, that he may come to me; for I expect him with the brethren. Now concerning the brother Apollos, I begged him much^f that^g he would go to you with the brethren; but it was not at all [his] will^h to go now; but he will come when he shall have good opportunity. Be vigilant; stand fast in the faith; quit yourselves like men; be strong. Let all things ye doⁱ be done in love.

¹³ But I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and they have devoted themselves^j to the saints for service,) that ye should also be subject to such, and to every one joined in the work and labouring. But I rejoice in the coming of Stephanas and Fortunatus and Achaicus; because they have supplied what was lacking on your part. For they have refreshed my spirit and yours: own therefore such. The assemblies of Asia salute you. Aquila and Priscilla,^k with the assembly in their house, salute you much in [the] Lord. All the brethren salute you. Salute one another with a holy kiss. The salutation of [me] Paul with my own hand. If any one love not the Lord [Jesus Christ]^l let him be anathema Maran-atha. The grace of the Lord Jesus Christ^m [be] with you. My love [be] with you all in Christ Jesus. Amen.

^a 'Devoted themselves,' &c. In sum this is the sense; but the force of the apostle's phrase is not wholly given. The word *ἐξέτασαν* is 'appointed to,' as an officer to a regiment. The family of Stephanas had appointed themselves to the saints for service—given themselves up to serve them, or rather given themselves up to them. 'The saints' is governed by the verb, not by 'service.' The idea resulting from what I have given in the text is more what the apostle means.

^b Or 'Prisca,' as some, with *MEMPT* Am Memph.

^c *WACBM* 17 omit; T. R. with *DEFGKLP* 37 47 *Syr* Am Memph. insert. *W* have corrections.

^d *W* B 17 47 Am omit 'Christ.'

SECOND EPISTLE TO THE CORINTHIANS.

I. Paul, apostle of Jesus Christ by God's will, and the brother Timotheus, to the assembly of God which is in Corinth, with all the saints who are in the whole of Achaia. Grace to you, and peace from God our Father, and [the] Lord Jesus Christ. Blessed [be] the God and Father of our Lord Jesus Christ, the Father of compassions, and God of all encouragement; who encourages^a us in all our tribulation, that we may be able to encourage those who are in any tribulation whatever, through the encouragement with which we ourselves are encouraged of God. Because, even as the sufferings of the Christ^b abound towards us, so through the^c Christ does our encouragement also abound. But whether we are in tribulation, [it is] for your encouragement and salvation, wrought in the endurance of the same sufferings which we also suffer, (and our hope for you [is] sure;)^d or whether we are encouraged, [it is] for your encouragement and salvation: knowing that as ye are par-

takers of the sufferings, so also of the encouragement. For we do not wish you to be ignorant, brethren, as to our tribulation which happened [to us] in Asia, that we were excessively pressed beyond [our] power, so as to despair^e even of living. But we ourselves had the sentence of death in ourselves, that we should not have our trust in ourselves, but in God who raises the dead; who has delivered us from so great a death, and does deliver; in whom we confide that he will also yet deliver; ye also labouring together by supplication for us that the gift towards us, through means of many persons, may be the subject of the thanksgiving of many for us. For our boasting is this, the testimony of our conscience, that in simplicity^f and sincerity before God,^g (not in fleshly wisdom but in God's grace,) we have had our conversation in the world, and more abundantly towards you. For we do not write other things to you but what ye well know^h and recognise; and I hope that ye

^a I do not say 'comforts,' that is rather *ἐπαρτή* (1 Thess. ii. 11, and v. 14; John xi. 31). It is only a shade of difference. See Acts xi. 17; Matt. ii. 18. In these, particularly the first, it has somewhat the sense of 'cheered.' Perhaps the latter word might replace 'encouragement' and 'encourage' in the text, if there were a noun formed from 'to cheer.'

^b I would take this opportunity of drawing attention to the difference between 'Christ' and 'the Christ.' 'The Christ' is the designation of a condition, not a name; 'Christ' is a name. Not only are these not used indifferently, but in the Gospel, where the word is used alone, it is almost invariably 'the Christ,' the Messiah, or Anointed; while in the Epistles it is rarely so. It is used as a name. Some cases are doubtful, because the structure of the Greek phrase requires or prefers the article: this is the case here. However, on the whole I believe the article should be inserted here in English.

^c T. R. omits 'the,' with a few cursives.

^d T. R. puts the words within the parenthesis before the word 'knowing' in ver. 7. *WACBM* 17 Am Memph. do the same, but they put the

first half of verse 7 after the word 'salvation' in ver. 6. Text *BD F G K L* and very many others.

^e *WACBM* 17 *Syr* Am omit; *E K L* 37 47 *Syr* Memph. insert, in *BD* *W* has been added.

^f There is an *ἐν* 'we,' left out in the translation, as regards the letter, but the sense is more exact, the inferential force of *ἐν* being preserved. 'So that we despaired' is too historically affirmative.

^g Many read 'holiness,' with *WACBM* P 17 37 Memph. Text *BD F G L* 47 Am *Syr*. *W* is corrected to *ἐν*.

^h Greek, 'simplicity and sincerity of God.' The force I take to be, such as God would have, and God would produce. As we say, 'That is the stroke of a master,' 'the act of a prince,' 'Godly' seems to me feeble, but not wrong. One cannot say 'of God' in English. *WACBM* 17 37 47 have the article before *θεοῦ*.

ⁱ Or 'own [personally].' Some would render this 'but what ye read.' The word has this sense also; but it refers here, I think, to what they knew and had learnt of him by his being amongst them. The Greek runs thus: *ἃ ὑμεῖς γινώσκετε καὶ ἀκούετε*.

^f 'O death,' with *WBCDEFGI* Am Memph. T. R. reads 'hades,' *Q*, with *A* *W* *E L M P* 17 37 47 *Syr*.

^g Directed, *ἐπέτασαν*. Ordering troops, so as to set them in array; and in general, thence, any order directing any plan to be followed.

^h It may be read 'approve by letters, I will send them to carry,' &c.

ⁱ *ἐξέτασαν*. Not exactly 'purpose,' but 'it is not my desire or intention.'

^j T. R. reads 'but,' with *KL* 37 47 and others; *WACDEFGIMP* Am 17 Memph. read *ὑμῶν*.

^k *W* add may mean 'often,' but in verse 19 of this chapter we have it used as meaning 'much.'

^l *ἐν*, in order that.

^m Or 'but it was not, at any rate, his will.'

ⁿ Literally 'all your things.'

¹⁴ will¹ recognise to the end, even as also ye have recognised us in part, that we are your boast, even as ye [are] ours in the day of the Lord Jesus.
¹⁵ And with this confidence I purposed to come to you previously, that ye might have a second favour; and to pass through to Macedonia by you, and again from Macedonia to come to you, and to be set forward by you to Judea.
¹⁶ Having therefore this purpose, did I then use lightness? Or what I purpose, do I purpose according to flesh, that there should be with me yea yea, and nay nay?
¹⁷ Now God [is] faithful, that our word to you is² not yea and nay. For the Son of God, Jesus Christ, he who has been preached by us among you (by me and Silvanus and Timotheus), did not become³ yea and nay, but yea is⁴ in him. For whatever promises of God [there are], in him is the yea, and in him the amen, for glory to God by us.
¹⁸ Now he that establishes us with you in⁵ Christ, and has anointed us, [is] God, who also has sealed us, and given the earnest of the Spirit in our hearts.
¹⁹ But I call God to witness upon my soul that to spare you I have not yet come to Corinth. Not that we rule over your faith, but are fellow-workmen of your joy: for by faith ye stand.

¹ I omit 'also,' with A B C D E F G 17 Am. Memph. T. R. has it, with K L M P 37 47.

² T. R. reads 'was,' with K L 37 47 and others Syrr. text *eris*, with A B C D E F G 17 Am. Memph.

³ *Erans*.
⁴ The apostle here changes from the strict to the perfect, *erans*. He is not speaking of the character of his preaching, but declaring that the verification of all divine truths is in the Person of Christ.

⁵ Or 'with' or 'before' God, for glory by us. It may be read thus: 'was not yea and nay, but in him is the yea, (the whatsoever promises of God there are, in him is the yea, and in him the amen,) for glory to God by us.'

⁶ Literally 'unto, *prosopon* eis,' attaches firmly to, 'connects firmly with.'

⁷ T. R. has 'is' in text, with D F G K L P 17 37 47 Ac.; A B C D E Memph. omit.

⁸ Some refer this phrase to his first letter. In this case it must be translated, 'and I wrote the very [letter I did].' But I think *erans* *eris*

II. But I have judged this with myself, not to come back to you in¹ grief. For if I grieve you, who also [is²] it that gladdens me if not he that is grieved through me? And I have written this very [letter]³ [to you], that coming I may not have grief from those from whom I ought to have joy; trusting in you all that my joy is [that] of you all. For out of much tribulation and distress of heart I wrote⁴ to you, with many tears; not that ye may be grieved, but that ye may know the love which I have very abundantly towards you.
⁵ But if any one has grieved, he has grieved, not me, but in part (that I may not overcharge [you]) all of you.
⁶ Sufficient to such a one [is] this rebuke which [has been inflicted] by the many;⁷ so that on the contrary ye should rather shew grace⁸ and encourage, lest perhaps such a one should be swallowed up with excessive grief. Wherefore I exhort you⁹ to assure him of [your] love. For to this end also I have written, that I might know, by putting you to the test, if as to everything ye are obedient. But to whom ye forgive anything, I also; for I also, what I have forgiven,¹⁰ if I have forgiven¹¹ anything, [it is] for your sakes¹² in [the] person of Christ; that we might not have Satan get an advantage

can hardly mean that; and in the following words he refers it to the present time, when he was coming. It is evident that, if *erans* (ver. 8) refers to his first letter, it must be translated 'I wrote,' but *erans*, 'I have judged,' (ver. 11) refers to the general determination of his mind. *Erans* clearly often refers to what is written in the letter that contains it, and then we must say in English, 'I have written.'

² D F G K L 37 47 Syrr. insert *is*; A B C D P 17 Am. Memph. omit.

³ This, I should think, must refer to the first epistle, as he was now much relieved from the news Titus brought. It is again *erans*.

⁴ The body at large.

⁵ Or 'forgive,' as in verse 10; the word is the same.

⁶ *erans*, the perfect: he had done it, but it continued as a present thing.

⁷ T. R., with K L 17, reads 'to whom ye forgive anything, I also; for I also, if I have forgiven anything, to whom I have forgiven it, it is for your sakes,' text A B C F G O (E P 37) Am.

against us, for we are not ignorant of his thoughts.

¹³ Now when I came to Troas for the [publication of the] glad tidings of the Christ, a door also being¹⁴ opened to me in [the] Lord, I had no rest in my spirit at not finding Titus my brother; but bidding them adieu, I came away to Macedonia.
¹⁵ But thanks [be] to God, who always leads us in triumph in the Christ, and makes manifest the odour of his knowledge through us in every place.
¹⁶ For we are a sweet odour of Christ to God in the saved and in those that perish: to the one an odour from¹⁷ death unto death, but to the others an odour from¹⁸ life unto life; and who [is] sufficient for these things? For we do not, as the many, make a trade of¹⁹ the word of God; but as of sincerity, but as of God, before God, we speak in Christ.

III. Do we begin again to commend ourselves? or²⁰ do we need, as some, commendatory letters to you, or²¹ [commendatory]²² from you? Ye are our letter, written in our hearts, known and read²³ of all men, being manifested to be²⁴ Christ's epistle ministered by us, written, not with ink, but [the] Spirit of [the] living God; not on stone tables, but on²⁵ fleshy tables of [the] heart. And such confidence have we through

²⁶ the Christ towards God: not that we are competent²⁷ of ourselves to think anything as of ourselves, but²⁸ our competency [is] of God; who has also made us competent, [as] ministers of [the] new covenant;²⁹ not of letter, but of spirit. For the letter kills,³⁰ but the Spirit quickens.
³¹ (But if the ministry of death, in letters, graven in stones, began³² with glory, so that the children of Israel could not fix their eyes on the face of Moses, on account of the glory of his face, [a glory] which is annulled; how shall not rather the ministry of the Spirit subsist in glory? For if the ministry of condemnation [be] glory, much rather the ministry of righteousness abounds in glory. For also that [which was] glorified is not glorified³³ in this respect, on account of the surpassing glory. For if that annulled³⁴ [was introduced] with glory, much rather that which abides [subsists] in glory.
³⁵ Having therefore such hope, we use much boldness: and not according as Moses put a veil on his own face, so that the children of Israel should not fix their eyes on the end of that annulled.³⁶ But their thoughts have been darkened,³⁷ for unto this day the same veil remains in reading the old covenant, unremoved, which in³⁸ Christ is annulled.³⁹ But unto this

¹³ T. R. reads 'of,' omitting *is*, with D F G K L Am.; A B C D 37 37 Memph. have *is*, 'from' or 'out of,' 47 has it the first time only.

¹⁴ Or 'adulterate,' the word signifies properly 'to retail.'

¹⁵ T. R. reads 'unless we need,' *ei* *dei* for *ei* *dei*, with A K L P 17 47; text B C D E F G 37 Am. Memph. omit.

¹⁶ T. R. repeats 'commendatory,' after 'or,' with D F G K L P 37 47 Syrr.; A B C 17 Am. Memph. omit.

¹⁷ The word translated 'read' means also 'well known,' a thing read of all, not private. There is a force in the form of the Greek words which is lost in English; *epistole* and *epistolary*.

¹⁸ Literally 'ye being manifested that ye are.'

¹⁹ I do not prefer particularly 'competent' to 'sufficient,' but the connection of the word is not the third time it is used if we say 'sufficient,' as that word cannot be used there.

²⁰ The anarthrous form of *erans* *eris* makes it characteristic, as 'letter' and 'spirit,' if it were a new covenant, I think it would be

sufficient *erans*; perhaps it may be rendered 'competent [as] new covenant ministers.'

²¹ Or 'For letter kills.'

²² It is not said that the ministry was glorious, but that the system was introduced with glory. *Erans* *eris* *eris*. It is in contrast with 'subsisting in glory' (ver. 31).

²³ T. R. reads 'for neither also is that glorified which was glorified' *Ac.*, with many curious Am.

²⁴ That annulled, or 'done away,' is used sometimes a little harshly here. But the apostle uses it as a formula for the old covenant done away in Christ. If this be borne in mind, the harshness will disappear, and the sense be clearer by adhering to the use of it. It is the *erans* *eris* *eris* in contrast with the *erans* *eris*. That which is done away would be too historical, and too little the abstract character of the old thing which was not to abide.

²⁵ Elsewhere rightly 'hardened,' but 'thoughts hardened' is scarcely intelligible.

²⁶ Some would translate 'it not being discovered, (literally, 'unveiled,') that in Christ it

day, when Moses is read, the veil lies upon their heart. But when it shall turn to [the] Lord, the veil is taken away.)¹² Now the Lord is the Spirit, but where the Spirit of [the] Lord is, there¹³ is liberty. But we all, looking on the glory of the Lord with unveiled face, are transformed according to the same image from glory to glory, even as by [the] Lord [the] Spirit.¹⁴

IV. Therefore, having this ministry, as we have had mercy shown us, we¹⁵ faint not. But we have rejected the hidden things of shame, not walking in deceit, nor falsifying the word of God, but by manifestation of the truth commending ourselves to every¹⁶ conscience of men before God. But if also our gospel is veiled, it is¹⁷ veiled in those that are lost;¹⁸ in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiance of the glad tidings of the glory of the Christ, who is [the] image of God, should¹⁹ not shine forth²⁰ [for them]. For we do not preach ourselves, but Christ Jesus Lord, and ourselves²¹ your bondmen for Jesus' sake. Be-

cause [it is] the God²² who spoke that out of darkness light should shine²³ who has shone in our hearts for the shining forth²⁴ of the knowledge of the glory of God in [the] face of [Jesus] Christ. But we have this treasure in earthen vessels, that the surpassingness of the power may be of God, and not from us: every way afflicted, but not straitened; seeing no apparent issue, but our way not entirely shut up;²⁵ persecuted, but not abandoned; cast²⁶ down, but not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body; for we who live are always delivered unto death on account of Jesus, that the life also of Jesus may be manifested in our mortal flesh; so that death works in us, but²⁷ life in you. And having the same spirit of faith, according to what is written, I have believed, therefore have I spoken; we also believe, therefore also we speak; knowing that he who has raised the Lord²⁸ Jesus shall raise us also with²⁹ Jesus, and shall present [us] with you. For all things

is done away.³⁰ Or it may be³¹ the veil not being taken off that which is done away in Christ,³² or 'unremoved, because it is done away in Christ.' In the last case it is to be read, not *et*. But I have no doubt that the text is right, and that Moses covered his face while he talked to the people, and that the Hebrew means nothing else. *Et* xxiv. 33 means it, and ver. 34 proves it.

¹² The parenthesis begins at verse 7.
¹³ T. R. reads 'there [is]', adding *est*, with E P G K L P 37 47 and others Am; *MA B C D 17* Memph omit.

¹⁴ See version 6, 17.
¹⁵ Or 'that perish,' as *il* 13.

¹⁶ I have doubted as to this passage. *συνείδησις* is found here only in the New Testament. 'For them,' is rejected by the editors. I add it, as those who introduced it in Greek did so to complete the sense; but I do not find that *συνείδησις* is used in classical Greek as a neuter verb. It is found as an active and passive one in, I believe, Naxian, and in Euripides in the sense of 'brightening,' 'enlightening something else, but its regular, habitual use is 'to see or discern.' We find, however, *συνείδησις* as a neuter participle, used in *Lev* xiii. 34, to describe the white appearance of leprosy, which suggests, perhaps, a neuter verb, if it be not a substantive, and in Hebrew *נראה* from *נר* 'to shine.' If we translate it 'discern,' the sense would be 'so that they

should not discern the shining forth of the glad tidings of the glory of Christ, who is the image of God.' Ambrose, it seems, so translates it, and Beza approves. A 17 and others have *συνείδησις*; C D E H 75 *συνείδησις*.

¹⁷ T. R. has 'for them' in text, with E K L P 37 47 Syrr; *MA B C D F G H 17* Am *Ac* omit it.
¹⁸ Or 'it is' God.

¹⁹ Literally 'who spoke light to shine out of darkness.'

²⁰ 'Shining forth,' or 'radiance;' the same word as above, *verse 4*, *φωτισμός*.

²¹ A B 17 omit 'Jesus'; the others have it, with most versions, but the order varies; *MA C H K L P 37 47* Syrr Memph have 'Jesus Christ'; *D P G* Am read 'Christ Jesus.'

²² *ἀποκαλύπτει*, *ἀπὸ τοῦ σκοτεινοῦ* *ἐκφωτίζει*.

²³ T. R. adds 'the Lord,' with K L 37 47 most others; *MA B C D F G P 17* Am Memph omit.

²⁴ T. R. reads *αὐτῶν*. *αὐτῶν*, making it equivalent to 'and,' or to be left untranslated; if we reject *αὐτῶν*, it is better translated 'but.' K L 37 47 insert *αὐτῶν*; *MA B C D F G P 17* Am Memph omit.

²⁵ Some omit 'Lord,' with B 17 75 Am; A falls in here; *MA C D F G K L P 37 47* Syrr Memph have it. I have put 'has raised,' 'raised' being too historical. *ἐγείρει* is the fact, *ἐγείρει* would be historical.

²⁶ I have put 'with' for 'through,' with *MA B C D F G P* Am Memph; 'through' K L 37 47 Syrr.

[are] for your sakes, that the grace abounding through the many³³ may cause thanksgiving to abound to the glory of God. Wherefore we faint not; but if indeed our outward man is consumed, yet the inward is renewed day by day. For our momentary [and] light³⁴ affliction works for us in surpassing measure an eternal weight of glory; while³⁵ we look not at the things that are seen, but at the things that are not seen; for the things that are seen [are] for a time, but those that are not seen eternal.

V. For we know that if our earthly tabernacle house³⁶ be destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For indeed in this we groan, ardently desiring to have put on our house which [is] from³⁷ heaven; if indeed being also clothed we shall not be found naked. For indeed we who are in the tabernacle groan, being burdened; while yet³⁸ we do not wish to be unclothed, but clothed, that [what is] mortal may be swallowed up by life. Now he that has wrought us for this very thing [is] God, who also³⁹ has given to us the earnest of the Spirit.

³⁶ Therefore [we are] always confident, and know⁴⁰ that while present in the body we are absent from the Lord, (for we walk by faith, not by sight;) ³⁷ we are confident, I say, and pleased rather to be absent from the body and present with the Lord. Wherefore also we are zealous, whether present or absent, to be agreeable to him. For we must all be manifested before the judgment-seat of the Christ, that each may receive the things [done] in⁴¹ the body, according to those he has done, whether [it be] good or evil. Knowing therefore the terror of the Lord we persuade men, but have been⁴² manifested to God, and I hope also that we have been⁴³ manifested in your consciences. [For] we do not again commend ourselves to you, but [we are] giving to you occasion of boast in our behalf, that ye may have [such] with those boasting in countenance, and not in heart. For whether we are beside ourselves, [it is] to God;⁴⁴ or are sober, [it is] for you. For the love of the Christ constrains us, having judged this: that⁴⁵ one died for all, then all have died;⁴⁶ and he died for all, that they who live should no

³³ 'Grace abounding through the many.' The grace of God, perfect in itself, multiplies itself in its objects, so that thanksgiving abounds. Paul was delivered, but everything was for the church. It was not therefore merely a benefit to him, but still more to all, so that the grace or benefit was multiplied, and caused thanksgiving to abound to God's glory. The form of thought is peculiar, but the sense plain and striking. I add the note because, unless it be the Vulgate, I am not aware of its being so translated: some moderns however, I find, have done so.

³⁴ Literally, 'the momentary lightness of our.' ³⁵ 'While' has not the sense of time here. I leave it because 'we not looking' has a somewhat causative sense, which is not the force of the passage.

³⁶ There is an article before *σκηνή* in Greek; but I have no doubt *σκηνή* is characteristic, the article being before *αἰῶνα* because of *αἰῶνα*, and hence regularly before *αἰῶνα*; *αἰῶνα* and *αἰῶνα* is one idea, *αἰῶνα* applying to the whole.

³⁷ Or 'though meanwhile,' yet in such sort that, *46* 5. It is a necessary condition of the right understanding of verse 4. 'Clothed' is the same word as 'to have put on' in verse 2.

³⁸ Most authorities omit 'also,' with *MA B C D F G P* Am Memph; *E K L 17 37 47* and others insert.

⁴⁰ Literally 'knowing.' It was their state. They were *καταβεβαιωμένοι*.

⁴¹ It may perhaps be thus expressed, *42* 44 (used by Pindar; see Meyer), 'the things which in their accomplishment have their seat there.'

⁴² Or 'are manifested.' It is the perfect; that is, in Greek, what is done and of which the effect continues.

⁴³ *MA B C D F G Am Syrr* Memph omit 'For,' *E K L 17 37 47* have it.

⁴⁴ Or 'for God,' that is, he was as a fool for God's glory. But the sense is, I think, 'If he lost the blessed calculations of love which was his path towards men, it was to be out of himself with God, and for him,' a blessed alternative. His ecstasy was not excitement or folly, but it was of himself it was with God; if sober, it was the calculation of love for their good.

⁴⁵ T. R. adds 'it.' I leave it out, with *MA B D F G K L P 17 47* Syrr. A falls; *C 37* Am Memph Theoph. have it. Theodoret not. It is possible it may be right, in spite of authorities, as *46* being followed by *47* gave early occasion to leave it out.

⁴⁶ Or 'had died.' It is the aorist, and refers to the state Christ's death proved them to be in, in a state of nature. To apply it as a consequence is, I judge, an utter blunder.

longer live to themselves, but to him who died for them^a and has been raised. So that we henceforth know^b no one according to flesh; but if even we have known^c Christ^d according to flesh, yet now we know^e [him thus] no longer. So if any one [be] in Christ, [there is] a new creation; the old things have passed away; behold all things have become new:^f and all things [are] of the God^g who has reconciled us to himself by [Jesus^h] Christ, and given to us the ministry of thatⁱ reconciliation: how that God was in Christ, reconciling the world to himself, not reckoning to them their offences; and putting in us the word of that^j reconciliation. We are ambassadors therefore for Christ, God as [it were]^k beseeching by us, we entreat for Christ, Be reconciled to God. ^hHim who knew not sin he has made sin for us, that we might become God's righteousness in him.

VI. But [as] fellow-workmen,^l we also beseech that ye receive not the grace of God in vain: (for he says, I have listened to thee in an accepted time, and I have helped thee in a day of salvation: behold, now [is the] well-accepted time; behold, now [the] day of salvation;) giving no manner of offence in anything,

that the ministry be not blamed; ^abut in everything commending ourselves as God's ministers, in much endurance,^a in afflictions, in necessities, in straits, in stripes, in prisons, in riots, in labours, in watchings, in fastings, in pureness, in knowledge, in longsuffering, in kindness, in [the] Holy Ghost, in love unfeigned, in [the] word of truth, in [the] power of God; through the arms of righteousness on the right hand and left, through glory and dishonour, through evil report and good report: as deceivers, and true; as unknown, and well known;^a as dying, and behold, we live; as disciplined, and not put to death; as grieved,^b but always rejoicing; as poor, but enriching many; as having nothing, and possessing all things.

¹¹ Our mouth is opened to you, Corinthians, our heart is expanded.^a ¹² Ye are not straitened in us, but ye are straitened in your affections:^a ¹³but for an answering recompense, (I speak as to children,) let your heart also expand itself.^a

¹⁴ Be not diversely^c yoked with unbelievers; for what participation [is there] between righteousness and lawlessness? or^d what fellowship of light with darkness? and what consent of Christ with Beliar,^e or what

^a For them^a may apply to both 'died' and 'been raised,' but I think *expletive* is supplementary and by itself.

^b See note in 1 Cor. viii. 1. Here the first 'know' is *inferre*, the second and third, *experire* and *percipere*.

^c Many read 'new things have come in,' taken place, leaving out *et* *nova*, with *BCD FG* Am Memph. *NKL P* (17) 37 47 and nearly all put it in. Theod. and Theoph. both have *et* *nova*. It may be borrowed from Rev. xxi. 5.

^d Or 'of God.'

^e *BCD FG P* 17 Am and versions omit; *NKL* 37 47 and others insert.

^f Or simply 'of reconciliation.'

^g As of God beseeching, 'as though,' or 'as if,' is too much similarity or comparison. God being in Christ, and they Christ's ambassadors, they brought on God's behalf. He was as beseeching by them. The apostle will not say God was beseeching, but it amounted to that, as done on his behalf. It is very difficult to translate, though the sense be most evident and beautiful. The apostle would not quite say 'God beseech-

ing,' but refers it by *et*. I am not satisfied with 'as it were,' but know nothing better.

^a T. E. adds 'For' with *EKL P* 37 47 and others *BCD FG* 17 Am Memph. omit.

^b See 1 Corinthians iii. 9. Here literally 'jointly labouring,' the connection is in the word 'beseeching.'

^c Or 'patience.'

^d Or 'recognised.'

^e Or 'sorrowful.'

^f I do not say 'enlarged,' because it would lead to suppose that his heart had been narrow.

He had been driven in, as it were, by their evil, and now opened out and expanded.

^g Greek, 'tongues.'

^h Literally 'be ye also expanded.'

ⁱ Unequally is a consequence, but not stated in the text, which says 'diversely,' *ετεροχρεως*, referring to the Levitical law, which forbade different animals to be yoked together. (Deut. xxi. 10.)

^j T. E. reads 'and' or 'but' 54, with *NKL* 37 47 and others; text *BCD FG P* 17 Am *BC* Memph.

^k Beza and Elzevir read 'Belial,' Stephens

part for a believer along with an unbeliever? and what agreement of God's temple^l with idols? for ye are [the] living God's temple:^m according as God has said, I will dwell among them, and walk among [them]; and I will be their God, and they shall be to me a people. Wherefore come out from the midst of them, and be separated, saith [the] Lord, and touch not [what is] unclean, and I will receive you; and I will be to you for a Father, and ye shall be to me for sons and daughters, saith [the] Lord Almighty.

VII. Having therefore these promises, beloved, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear.

¹ Receive us: we have injured no one, we have ruined^a no one, we have made gain of no one. I do not speak for condemnation, for I have already said that ye are in our hearts, to die together, and live together. Great [is] my boldness towards you, great my exulting in respect of you; I am filled with encouragement; I overabound in joy under all our affliction. For indeed, when we came into Macedonia, our flesh had no rest, but [we were] afflicted in every way; without combat, within fears. But he who encourages those that are [brought] low, [even] God, encouraged us by

the coming of Titus; and not by his coming only, but also through the encouragement with which he was encouraged as to you; relating to us your ardent desire, your mourning, your zeal for me; so that I the more rejoiced. For if also^b I grieved you in the letter, I do not regret [it], if even I have regretted it; for I see that that letter, if even [it were] only for a time, grieved you.

² Now I rejoice, not that ye have been grieved, but that ye have been grieved to repentance; for ye have been grieved according to God, that in nothing ye might be injured by us. For grief according to God works repentance to salvation, never to be regretted; but the grief of the world works death. For, behold, this same thing, your being grieved according to God, how much^c diligence it wrought in you, but [what] excusing [of yourselves], but [what] indignation, but [what] fear, but [what] ardent desire, but [what] zeal, but [what] vengeance: in every way ye have proved yourselves to be pure in the matter. So then, if also I wrote to you, [it was] not for the sake of him that injured, nor for the sake of him that was injured, but for the sake of our diligent zeal for you being manifested to you before God.^d

³ For this reason we have been encouraged.^e And^f we the rather re-

joice, and so later critics, with *BCD FG P* 17 Am Memph.

^a See 1 Cor. iii. 16.

^b I have no doubt that the article is left out here in Greek because 'Lord' is a proper name, answering to Jehovah. Jehovah Shaddai, the Old Testament names of Elohim, to Israel, and to Abraham, Isaac, and Jacob, takes the name of Father with us.

^c It may be translated 'corrupted.'

^d It seems to me 'it also,' while literal, is more delicate, as expression of feeling, than 'though.'

^e 'If even' would here express an extreme case or doubt; 'also' is admitting an additional fact. Hence I put 'if even' for the other cases of *et* in the sentence. He suggests in the way of admission, as the extreme to which he went; he was right and inspired, but felt the distress individually, and would not leave them ignorant of how far his love went; so in the third case with 'only,' 'if even,' it is the same limitation of their grief. 'Ye were sorry, if even it were

only for a time.'

^f Or 'what.'

^g Or perhaps 'for the sake of our diligent zeal for you, before God being manifested to you.' This reading is uncertain here. It is very possible that the true reading is 'your zeal for us,' *ἡ ὑμῶν (Greek), ἡ ὑμῶν (Greek)* have 'your zeal for us,' *ἡ ὑμῶν (Greek), ἡ ὑμῶν (Greek)* have 'our zeal for us.'

^h *BCD FG P* 17 Am *BC* Memph. have 'your zeal for us,' *F* (Lat.) 147 Vulg. have 'our zeal for you,' as Chrysostom. Matthew 'your zeal for us.'

ⁱ The 'to you' is a difficulty. Tisch., Meyer, and Alford adopt 'your zeal for us.' De Wette not, on account of *et* *et* *et*. Its force, if it be read 'your zeal for us,' would be, that you might discern how truly you loved us, though turned aside by false teachers. Compare verse 7, which possibly led to *et* *et* *et*.

^j Or 'have been comforted.'

^k T. E., with 37 47 and other cursive, omits *et* after *et*, and adds it after *et* *et* *et*, reading

^l 'we have been encouraged in your encourage-

joined in¹ our encouragement² more abundantly³ by reason of the joy of Titus, because his spirit has been refreshed by you all.⁴ Because if I boasted to him anything about you, I have not been put to shame; but as we have spoken to you all things in truth, so also our boasting to Titus has been [the] truth; and his affections⁵ are more abundantly towards you, calling to mind the obedience of you all, how with fear and trembling ye received him. I rejoice⁶ that in everything I am confident as to you.

VIII. But we make known to you, brethren, the grace of God bestowed⁷ in the assemblies of Macedonia; that in a great trial of affliction the abundance of their joy and their deep poverty has abounded to the riches of their free-hearted liberality.⁸ For according to [their] power, I bear witness, and beyond [their]

power, [they were] willing of their own accord, begging of us with much entreaty [to give effect to] the grace⁹ and fellowship of the service which [was to be rendered] to the saints. And not according as we hoped, but they gave themselves first to the Lord, and to us by God's will. So that¹⁰ we begged Titus that, according as he had before begun, so he would also complete as to¹¹ you this grace also; but¹² even as ye abound in every way, in faith, and word, and knowledge, and all diligence, and in love from you to us, that ye may abound in this grace¹³ also. I do not speak as commanding [it], but through the zeal of others, and proving the genuineness of your¹⁴ love. For ye know the grace of our Lord Jesus Christ, that for your sakes he being rich became poor, in order that ye by his¹⁵ poverty might be enriched. And I give [my]

case in this very context. But not without a reason in the sense, 'I' being more personal to Paul.

¹ Greek, 'bowels.'
² T. R. (not Stephens) adds 'therefore,' with 37 and a few cursives.

³ Or 'as to the gift.' There is no apparent verb in this sentence, and it has amazingly puzzled the commentators. 'Us to receive' has been introduced into the text by T. R., with a few cursives, but it is rejected, I may say, by all, and evidently a gloss. But *ye* is not the collection, (hence 'receive' is wrong,) but the grace and favour shown to the poor in the gift. Instead then of Paul having to press this grace on the Macedonians, they bear of him the grace and fellowship of the administration; that is, to be the instrument (though an apostle) of its manifestation by them. The *ye* is *emphatic* is the active exercise of grace towards the Jewish saints. This they begged of Paul. (See verse 13.)

⁴ *εὐχαριστία*, 'so that we were led to beg.' 'leading us to beg.' 'So that' merely states the effect produced, *εὐχαριστία* the tendency of the grace among the Macedonians he had been speaking of. That led to it.

⁵ *καὶ ὑμῶν*, 'and with,' *εὐχαριστία*, 'and adding.' See, as the authorized English translation, is not necessary here. The apostle means 'but it is,' or 'my object in doing so is,' 'what I have in my mind in thus sending Titus.' The use of *καὶ* as 'come now,' is, it seems to me, out of place here; it always refers to something adversatively.

⁶ T. R. (not Stephens) reads 'our,' with a few cursives.

⁷ The 'his' is emphatic; *ἐκείνου*, 'of that one,' such a one as he.

opinion in this, for this is profitable for you who began before, not only to do, but also to be willing, a year ago. But now also complete the doing of it; so that as [there was] the readiness to be willing, so also to complete out of what ye have. For if the readiness be there, [a man is] accepted¹ according to what he² may have, not according to what he has not. For [it is] not in order that there may be ease for others, and for you distress, but [on the principle] of equality; in the present time your abundance for their lack, that their abundance may be for your lack, so that there should be equality. According as it is written, He who [gathered] much had no excess, and he who [gathered] little was nothing short.

But thanks [be] to God, who gives the same diligent zeal for you in the heart of Titus. For he received indeed the entreaty, but, being full of zeal, he went of his own accord to you; but we have sent with him the brother whose praise [is] in the glad tidings through all the assemblies; and not only [so], but [is] also chosen by the assemblies as our fellow-traveller with this grace, ministered by us to the glory of the Lord himself, and [a witness of] our³ readiness; avoiding this,⁴ that any one should blame us in this abundance [which is] administered by us; for we provide⁵ for things honest, not only before [the] Lord, but also before men. And we have

sent with them our brother whom we have often proved to be of diligent zeal in many things, and now more diligently zealous through the great confidence [he has] as to you. Whether as regards Titus, [he is] my companion and fellow-labourer in your behalf; or our brethren, [they are] deputed messengers of assemblies, Christ's glory. Shew⁶ therefore to them, before⁷ the assemblies, the proof of your love, and of our boasting about you.

IX. For concerning the ministration which [is] for the saints, it is superfluous my writing to you. For I know your readiness, which I boast of as respects you to Macedonians, that Achaia is prepared since a year ago, and the zeal [reported] of you has stimulated the mass⁸ [of the brethren]. But I have sent the brethren, in order that our boasting about you may not be made void in this respect, in order that, as I have said, ye may be prepared; lest haply, if Macedonians come with me and find you unprepared, we, that we say not ye, may be put to shame in this confidence.⁹ I thought it necessary therefore to beg the brethren that they would come to you, and complete beforehand your fore-announced blessing,¹⁰ that this may be ready thus as blessing, and not as got out of you.¹¹ But this [is true], he that sows sparingly shall reap also sparingly; and he that sows in [the spirit of] blessing shall reap also in blessing; each according as he is

¹ The body, as *σῶμα*.
² T. R. adds 'of boasting,' with B K L P 37 47 and others Syrr; *μεμνησμένοι* B C D F G H I Am Memph.

³ Blessing. The sense is plain, though the word is unusual. I note it in view of verse 6. It is the spirit in which a man gives: as God gives, freely to bless, so ought we; and such as so give shall so reap from him. *μεμνησμένοι* B C D F G H I Am Memph.

⁴ Or 'as covetousness,' from a verb signifying, along with the desire of having, an over-reaching to get. T. R., with a few cursives, reads *μεμνησμένοι* for *σῶμα*; the sense is the same.

⁵ Or 'it is accepted.'
⁶ T. R. reads 'any one,' with L 37 47 and others, (Syrr) Memph; text *μεμνησμένοι* B C D F G H I Am.

⁷ T. R. reads 'your,' with F and a few others. *μεμνησμένοι* found nowhere else used in this sense, derived, as it appears, from a nautical use of it. See Erasmus.

⁸ T. R. reads 'providing' and omits the preceding 'for,' with K L (G 17 37 47) and most (Memph) Theodoret; text *μεμνησμένοι* B C D F G H I Am Syrr; C 17 37 47 Memph have *εἰς*, 'for.'

⁹ Some read 'showing,' with B D E F G H I, text *μεμνησμένοι* B C K L P 37 47 Am Syrr Memph.

¹⁰ T. R. reads 'and before,' with some cursives. I read *μεμνησμένοι*. 'Many' is not the sense, but

ment; and we the rather rejoiced more abundantly; text *μεμνησμένοι* B C D F G K L P 17 Am Syrr.

¹ Or 'besides.'
² Or 'in our comfort.' T. R. has 'your,' instead of 'our,' with F (G) K L 37 47 and others Memph; text *μεμνησμένοι* B C D F G H I Am Syrr.

³ The rather... more abundantly, *μεμνησμένοι*. This is a common Greek idiom, even with *εὐχαριστία* added (see Wetstein, Phil. i. 25), but it is impossible to render *μεμνησμένοι* exactly in English. 'More abundantly' rather than, 'With more' (Mark vii. 26), *μεμνησμένοι* is translated 'so much the more,' which is a little too much in contrast with what precedes. In Phil. i. 25, with *εὐχαριστία*, *μεμνησμένοι* is translated in the Auth. Ver. 'far better,' here without *εὐχαριστία* 'exceedingly the more.' But in English 'the more' supposes more than something, and because of something. 'I did it the more' that is, because of something done. But while a common Hellenism to strengthen the comparative, though said by Them. M. to be *εὐχαριστία* in *εὐχαριστία*, I do not think it always merely emphatic; there is an unexpressed motive which is the cause of 'the rather' in the mind. Hence I have added 'the rather' here, though much inclined to generalise it by 'very.' I have no objection to this generalisation, if the reader perceives. But I somewhat suspect that verse it gives the clue to the force of it, while quite admitting it is, I may say, a common form in all ages of Greek, from Homer to Euripides, and Aristophanes and Iocrales.

⁴ It may, perhaps, be translated 'and in (or 'besides') our encouragement we the rather rejoiced more abundantly in the joy of Titus, (for his spirit is refreshed by you all,) because if I, &c. There are often examples of the change of 'I' and 'we,' in this epistle; it is the

purposed in his heart; not grieving,* or of necessity; for God loves a cheerful giver. But God is able to make every gracious gift* abound towards you, that, having in every way always all-sufficiency, ye may abound to every good work: according as it is written, He has scattered abroad, he has given to the poor, his righteousness remains for ever. Now he that supplies seed to the sower and bread for eating shall supply and make abundant* your sowing, and increase the fruits of your righteousness: enriched in every way unto all free-hearted liberality, which works through us thanksgiving to God. Because the ministrations of this service is not only filling up the measure of what is lacking to the saints, but also abounding by many thanksgivings to God; they glorifying God through the proof of this ministration, by reason of your subjection, by profession, to the glad tidings of the Christ, and your free-hearted liberality in communicating towards them and towards all; and in their supplication for you, full of ardent desire for you, on account of the exceeding grace of God [which is] upon you. *Thanks [be] to God for his unspeakable free gift.

X. But I myself, Paul, entreat you by the meekness and gentleness of the Christ, who, as to appearance, [when present] am mean among you, but absent am bold towards you; but I beseech that present I may not be bold with the confidence with which I think to be daring

towards some who think of us as walking according to flesh. For walking in flesh, we do not war according to flesh. For the arms of our warfare [are] not fleshly, but powerful according to God* to [the] overthrow of strongholds; overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and leading captive every thought into the obedience of the Christ;† and having in readiness to avenge all disobedience when your obedience shall have been fulfilled. Do ye look at what concerns appearance?‡ If any one has confidence in himself that he is of Christ, let him think this again in himself, that even as he [is] of Christ, so also [are] we.* For and if I should boast even somewhat more abundantly of our authority, which the Lord has given [to us] for building up and not for your overthrowing, I shall not be put to shame; that I may not seem as if I was frightening you by letters: because his letters, he says, [are] weighty and strong, but his presence in the body weak, and his speech naught. Let such a one think this, that such as we are in word by letters [when] absent, such also present in deed. For we dare not class ourselves or compare ourselves with some who commend themselves; but those, measuring themselves by themselves, and comparing themselves with themselves, are not intelligent.* Now we will not boast out of measure,† but according to the measure of the rule which the God of

* Or 'not as grieving [to do it].' It is in contrast with 'cheerful.'

* Every grace 'or' benefit.

* T. R. omits 'shall,' with (F G) K L 47 and others; text B C D P 11 37 Am Monph. C has 'supplies,' but 'sows' and, with F G, 'sows.'

* It is possible to translate 'shall both supply bread for the sower, and make abundant.'

* T. R., with E K L P 37 47 Syr Monph, adds 'But, or' Now; B C D F G 37 Am omitt.

* Or 'divinely powerful,' as a Hebraism, or 'in a divine way, before God, in his view; bringing him in; or 'through God.' Moses was 'divine' (see Acts vii. 38).

* Or 'of Christ.'

* See verse I.

* T. R. adds 'of Christ,' with E K L 37 47 and most Monph; B C D F G P Am Syr omitt.

* B C D 11 omitt 'are'; E F O K L 37 47 Monph Ac. have it; P has it before 'sows': A falls out.

* 'Wise' is not the sense here, at least it seems to give the sense of 'not being wise in doing so,' which is not the sense of 'measured,' but 'not to perceive,' whether in capacity or fact. See Mark vi. 32, vii. 34, viii. 17, 21, Rom. iii. 11, Mark iv. 12, Matt. xiii. 13, Rom. xv. 21, and other passages.

* There is an amphibology here which is lost in English, the words signifying generally 'out of measure, immoderately,' not alluding also to the false teachers upon whom God had not sent them. (See ver. 15.)

measure has apportioned to us, to reach* to you also. For we do not, as not reaching to you, overstretch ourselves, (for we have come to you also in the glad tidings of the Christ;) not boasting out of measure in other people's labours, but having hope, your faith increasing, to be enlarged amongst you, according to our rule, yet more abundantly to announce the glad tidings to that [which is] beyond you, not to be boasting in another's rule of things made ready to hand. But he that boasts, let him boast in the Lord. For not he that commends himself is approved, but whom the Lord commends.

XI. Would that ye would bear with me [in] a little folly; but indeed bear with me. For I am jealous as to you with a jealousy [which is] of God; for I have espoused you unto one man, to present [you] a chaste virgin to Christ. But I fear lest by any means, as the serpent deceived Eve by his craft, [so] your thoughts should be corrupted from simplicity* as to the Christ. For if indeed he that comes preaches another Jesus whom we have not preached, or ye get a different Spirit which ye have not got, or a different glad tidings which ye have not received, ye might well bear with [it]. For I reckon that in nothing I am behind those who are in surpassing degree apostles. But if [I am] a simple person in speech, yet not in knowledge, but in everything making [the truth] manifest in all things

to you.* Have I committed sin, abusing myself in order that ye might be exalted, because I gratuitously announced to you the glad tidings of God? I spoiled other assemblies, receiving hire for ministry towards you. And being present with you and lacking, I did not lazily burden any one, (for the brethren who came from Macedonia supplied what I lacked,) and in everything I kept myself from being a burden to you, and will keep myself. [The] truth of Christ is in me that this boasting shall not be stopped as to me in the regions of Achaia. Why? because I do not love you? God knows. But what I do, I will also do, that I may cut off the opportunity of those wishing [for] an opportunity, that wherein they boast they may be found even as we. For such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ. And [it is] not wonderful, for Satan himself transforms himself into an angel of light. It is no great thing therefore if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their works.

Again I say, Let not any one think me to be a fool; but if otherwise, receive me then even as a fool, that I also may boast myself some little. What I speak I do not speak according to [the] Lord, but as in folly, in this confidence of boasting. Since many boast according to flesh, I also will boast. For ye bear fools

* Some translate 'which God has apportioned to us, a measure to reach.'

* P G have the article, 'ye' instead of 'ye.' K L P Stephens have 'ye,' text 'ye' with B D F G M 17 Am. T. R. has both 'ye' and 'ye.'

* I am aware that some translate 'ye do bear;' but I think wrongly. No doubt the Greek allows it.

* E K L M 37 47 Am Syr have it; B C D F G P Monph omitt.

* 'Simplicity' is not a personal trait, but the doctrine as to Christ; what a faithful heart retained in simplicity, as taught in the truth. I had at first translated (explaining it to a note)

'which [is] in the Christ.' But this is too much as if it were in Christ Himself, not the doctrine. Same, with B F G 17, would add 'purity,' 'wisdom,' after 'simplicity,' or before it, with D E.

* But it seems to me a gloss. 'Truth,' has it not, our Meyer, omitting with B C D E K L M P 27 47 Am Syr; it is a wrong allusion to verse 2.

* 'Theop.' 'Theop.' reads 'in every way made manifest,' 'discreetness,' with E K L P 37 47 Syr Monph; text, 'discreetness,' with B F G (38) 17; D Am 'discreetness.' H adds 'wisdom,' 'themselves.' 'Making manifest' is plural.

* Or 'before you.'

20 readily, being wise. For ye bear if
any one bring you into bondage, if
any one devour [you], if any one
get [your money], if any one exalt
himself, if any one beat you on the
21 face. I speak as to dishonour, a
though we had been weak; but where-
in any one is daring, (I speak in
22 folly,) I also am daring. Are they
Hebrews? I also. Are they Israel-
ites? I also. Are they seed of Abra-
23 ham? I also. Are they ministers
of Christ? (I speak as being beside
myself) I above measure [so];^a in
labours exceedingly abundant, in
stripes to excess, in prisons exceed-
24 ingly abundant, in deaths oft. From
the Jews five times have I received
25 forty [stripes], save one. Thrice have
I been scourged, once I have been
stoned, three times I have suffered
shipwreck, a night and day I
26 passed in the deep: in journeyings
often, in perils of rivers, in perils of
robbers, in perils from [my own]
race, in perils from [the] nations, in
perils in [the] city, in perils in [the]
desert, in perils on [the] sea, in
27 perils among false brethren; in la-
bour and toil, in watchings often, in
hunger and thirst, in fastings often,
28 in cold and nakedness. Besides
those things that are without, there

* *best eye.* The use of *eye* in this way is constant in the Bible, though not indeed separated from the word *heart*. But I do not think that it is used advantageously for more than; and the expression, *was he not wiser* seems to refer to the extraordinariness of what he was saying, for he felt that to say 'minister of Christ' was to say all that was excellent. Hence he does not repeat *eye*, without sense; but *was he not wiser*, implying quite away from a right mind; his own heart did not allow him to say it without judging the expression, though forced to use it for these foolish Corinthians. The *superiority* is not really a comparison, and the *was he not wiser* again shows that no comparison was instituted; he left his miserable competitor far behind, and his soul turned back with true heartfelt satisfaction to all he had undergone for Christ. His fully is given to us for gain by God. 'I more' would mean either more than they, or more than a minister of Christ. Neither I believe to be the sense; the last would be the strict meaning, and cannot be at all allowed; the other fails as to the Greek, it seems to me. However, if any one prefer 'I more' than they, or 'I beyond' [them], in result the sense is not

crowd [of cares] pressing on me daily, the burden¹ of all the assemblies. Who is weak, and I am not weak? Who is stumbled, and I burn not? If it is needful to boast, I will boast in the things which concern my infirmity. The God and Father of the² Lord Jesus knows—he who is³ blessed for ever—that I do not lie. In Damascus the ethnarch of Aretas the King kept the city of the Damascenes shut up, wishing to take me; and through a window in a basket I was let down by⁴ the wall, and escaped his hands.

XII. Well, it is not of profit to me to boast,^a for I will come to visions² and revelations of [the] Lord. I know³ a man in Christ, fourteen years ago, (whether in [the] body I know⁴ not, or out of the body I know not, God knows;) such [a one] caught up⁵ to [the] third heaven. And I know such a man, (whether in [the] body or out of the body I know not, God knows;) that he was caught up into Paradise, and heard unspeakable things said;⁶ which it is not allowed to man to utter. Of such [a one] I will boast, but of myself I will not boast, unless in my weaknesses.⁷ For if I shall desire to boast,

altered, though, it seems to me, feebler and more disjointed.

'I am not saddled with 'burden.' It is any solicitude or anxiety, but 'care' wholly misleads, because it conveys the idea of taking care of, which is not the sense.

^a W B F G K L 1737 Am omit *quod*, 'our.' T. R. adds it, and 'Christ,' with D M P G¹ Memph; K L add 'Christ' only.

= Or 'through.'

* Some read 'I must (I have to) boast, it is not profitable for me,' with BEFGLP37 (17 Am. & 36) Syrr, 36 for 34. * D Memphis have 34. T.R.

has 44, with K M 47. Some, with M B (D) F G P 17 Am Memphis, omit "to me," reading so evidently acc. and not 44, "but" instead of "for."

* all, conscious knowledge; and so all
through.

**phōnē* *phōnē*, *phōnē* is 'the saying,' and thence the things said, as he says, 'heard' here. It is evidently 'things said,' and it was not merely like heathen mysteries, dreadful forms of speech, but the communications were of things not suited to this lower world and our mortal condition.

I shall not be a fool; for I will say [the] truth; but I forbear, lest any one should think as to me above what he sees me [to be], or whatever he may hear of me. And thus I might not be exalted by the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, that I might not be exalted. For this I thrice besought the Lord that it might depart from me. And he said to me, My grace suffices thee: for [my] power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that the power of the Christ¹ may dwell² upon me.
¹⁰ Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits, for Christ: for when I am weak, then I am powerful.

13 "I have become a fool;" ye have compelled me; for *I* ought to have been commended by you; for *I* have been nothing behind those who were in surpassing degree apostles, if also I am nothing. The signs indeed of the apostle were wrought among you in all endurance, "signs, and wonders, and works of power."

15 For in what is it that ye have been inferior to the other assemblies, unless that I myself have not been in business a charge upon you? Forgive me this injury. Behold, this

16 third time I am ready to come to you, and I will not be in business a charge;" for I do not seek yours, but you; for the children ought not

*T. R. has 'ny' in local, with E K L P U W
47 and nearly all Syrr Memphis; W A B D F G Am
omit.

* Or "of Christ."
* *dwelling*, "tabernacle," have its dwelling.

* T. R. adds "in boasting," with L P 37 47 and
Cham. Soc. # A B D F G K 17 Am. Mus.

emit.

many others Memphis: **A B D F G** 17 Am Syn
18, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849,

both *re* and *rai*.

⁶ T. A. reads the third time, with A. L. F. and

lay up for the parents, but the parents
 42 for the children. Now I shall most
 gladly spend and be utterly spent for
 your souls, if even in abundantly
 loving you I should be less loved.

16 But he it so. I did not burden
you, but being crafty I took you by
17 guile. Did I make gain of you
by any of those whom I have sent
18 to you? I begged Titus, and sent
the brother with [him]: did Titus at
all make gain of you? have we not
walked in the same spirit? [have
we] not in the same steps?

79 Ye have long been supposing^s
 that we excuse ourselves to you : we
 speak before God in Christ ; and all
 things, beloved, for your building
 80 up. For I fear lest perhaps coming
 I find you not such as I wish, and
 that I be found by you such as ye
 do not wish : lest [there might be]
 strifes, jealousies, angers, conten-
 tions, evil speakings, whisperings,
 81 puffings up, disturbances ; lest my
 God should humble me as to^r you
 when I come again, and that I shall
 grieve over many of those who have
 sinned before, and have not repented
 as to the uncleanness and fornication
 and licentiousness which they
 have practised.

XIII. This third time I am coming to you. In the mouth of two or three witnesses shall every matter be established. I have declared beforehand, and I say beforehand as present the second time, and now absent,* to those that have sinned before, and to all the rest, that if I come again

* I will not spare. Since ye seek

others; # A B D F G I J 37 47 Am Syrr. Monoph
have voice, 'this,' but the word may be intro-
duced from xli. 1 (Meyer).

* T. R. adds *oade*, 'upon you,' with H. K. L. P.
27-47 Am. Syrr. Memphis; *oade* D F G; H A B 17
omit.

* Or 'Ye have of old supposed.' T.R. reads: 'Again do ye suppose.' *salus* for *salutem*, with D

E K L P 57 47 Syrr Memphis. 4444 N A B F G C

² Or "amongst you."
³ T. B. reads "I write," with EKLPSJ 47 and

most Sytt; = A B D F G 17 Am omit.

proof of Christ^a speaking in me, (who is not weak towards you, but is powerful among you, for if indeed he has been crucified in^b weakness, yet he lives by^c God's power; for indeed we^d are weak in him, but we shall live with him by God's power towards you,) examine your own selves if ye be in the faith; prove your own selves: do ye not recognise yourselves,^e that Jesus Christ^f is in you, unless indeed ye be reprobates? Now I hope that ye will know that we are not reprobates. But we^g pray to God that ye may do nothing evil; not that we may appear approved, but that ye may do what is right, and we be as reprobates. For we can do nothing against the truth, but for

the truth. For we rejoice when we may be weak and ye may be powerful. But^h this also we pray for, your perfecting. On this account I write these things being absent, that being present I may not use severity according to the authorityⁱ which the Lord has given me for building up, and not for overthrowing.

¹¹ For the rest, brethren, rejoice; be perfected; be encouraged; be of one mind; be at peace; and the God of love and peace shall be with you. Salute one another with a holy kiss. All the saints salute you. ¹² The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, [be] with you all.^k

^a I do not put "the Christ" here, though there be the *res*, because it is specially connected with *anathema*.

^b *ie*, characterising the principle on which it took place.

^c T. R. (not Stephens) adds another *sed*, reading "we also," with a few cursives. Text M A B D L P 17 27 47 Am; P G omit *sed*.

^d "Yourself" is ambiguous in English; but it is the accusative after "recognise," not "yourself know" but "know yourselves."

^e M A F G P Am Memph read "Christ Jesus," text B D K L 17 27 47 Syrr.

^f T. R. reads "I pray," with B K L 47 and others; text M A B D F G P 17 27 Am Memph.

^g Many omit "But," *ie*, with M A B D F G P 17 Am Memph.

^h Or "power" (but not *potestas*); it is *δυναμις*, "title," not mere competency.

ⁱ Or "brevity."

^k T. R. adds "Amen," with D E F Am Syrr Memph.

EPISTLE TO THE GALATIANS.

I. Paul, apostle, not from man nor through man, but through Jesus Christ, and God [the] Father who raised him from among [the] dead, and all the brethren with me, to the assemblies of Galatia. Grace to you, and peace, from God [the] Father, and our Lord Jesus Christ, who gave himself for our sins, so that he should deliver us out of the present evil world,^a according to the will of our God and Father; to whom [be] glory to the ages of ages. Amen.

^a I wonder that ye thus quickly change,^b from him that called you in Christ's grace, to a different gospel,^c which is not another [one]; but^d there are some that trouble you, and desire to pervert the glad tidings of the Christ. But if even we or an angel out of heaven announce as glad tidings to you [anything] besides what we have announced as glad tidings to you, let him be accursed. As we have said before, now also again I say, If any one

^a Or "age," "course of this world."

^b Or, possibly, "are changed."

^c Or "glad tidings."

^d *et alii*: "but" has here the sense of "but it is only that," "nothing else than that."

announce to you as glad tidings [anything] besides what ye have received, let him be accursed. For do I now seek to satisfy men or God? or do I seek to please men? ¹⁰ If I were yet pleasing men, I were not Christ's bondman. But I let you know, brethren, [as to] the glad tidings which were announced by me, that they are not according to man. ¹¹ For neither did I receive them from man, neither was I taught [them], but by revelation of Jesus Christ. ¹² For ye have heard [what was] my conversation formerly in Judaism, that I excessively persecuted the assembly of God, and ravaged it; and advanced in Judaism beyond many [my] contemporaries in my nation, being exceedingly zealous of the doctrines^a of my fathers. But when God,^b who set me apart [even^c], from my mother's womb, and called [me] by his grace, was pleased to reveal his Son in me, that I may announce him as glad tidings among the nations, immediately I took no counsel with flesh and blood, nor went I up to Jerusalem to those [who were] apostles before me; but I went to Arabia, and again returned to Damascus. Then after three years I went up to Jerusalem to make acquaintance with Peter,^d and I remained with him fifteen days; ¹⁵ but I saw none other of the apostles, but James the brother of the

¹⁶ Lord. Now what I write to you, behold, before God, I do not lie. ¹⁷ Then I came into the regions of Syria and Cilicia. But I was unknown personally to the assemblies of Judaea which [are] in Christ; only they were hearing that he who persecuted us formerly now announces the glad tidings of the faith which formerly he ravaged; and they glorified God in me.

¹⁸ Then after a lapse of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me; and I went up according to revelation, and I laid before them the glad tidings which I preach among the nations, but privately to those conspicuous [among them], lest in any way I run or had run in vain; (but neither was Titus, who was with me, being a Greek, compelled to be circumcised;) and [it was] on account of the false brethren brought in surreptitiously, who came in surreptitiously to spy out our liberty which we have in Christ Jesus, that they might^e bring us into bondage; to whom we yielded in subjection not even for an hour, that the truth of the glad tidings might remain with you. ²⁰ But from those who were conspicuous as being somewhat—whatsoever they were, it makes no difference to me: God does not accept man's person; for to me those who were conspicuous communicated nothing;^f but, on the

^a T. R. reads "For it," with B K L P 27 47 and many Syrr; M A B D F G 17 Am Memph omit *for*.

^b Or "creditions."

^c Or "the God who," *Ac*. Some, with B F G Am Syrr, leave out *even*, M A B D L P 17 27 47 Memph insert. Theod. Theoph. leave out. If left out we must read "He who," *Ac*.

^d I have inserted "even" here that it may be quite clear that "from my mother's womb" is a date of time. (See Matt. xix. 12. Luke i. 15. Acts iii. 2. xiv. 8.) Indeed, there can be no doubt of it. The authorized translation, "separated me from," is ambiguous, to say the least; *ἀπεκρίθη* has somewhat the force of "taking out," as distinguished or appropriated to something, though doubtless meaning "to separate." I have therefore said "set apart."

^e Very probably we should read "Cephas" here, (and at chap. ii. 14.) with M A B 17 Memph. D F G K L P 27 47 Am have *Therapeus*.

In ii. 11 M A B C H P 17 Am Memph have "Cephas," and also, except P (H) in ii. 14; H C tal in i. 18, and H also after the beginning of ii. 14.

^f *ie* *et alii*. See ver. 7, and Luke ix. 27.

^g *Go* with a future indicative. See chap. ii. 29; Phil. iii. 8 and Rev. xxi. 14. It seems to be a joining of the certain fact as a consequence, with the purpose or object of what precedes the *Go*. T. R. reads *καταλάβαινεν*, with K 27; text M A B C D.

The grammatical structure is interrupted and broken. It may be translated: "But from those who were conspicuous as being somewhat; (whatsoever they were it makes no difference to me; God does not accept man's person;) to me indeed [it], [for to me] those who were conspicuous communicated nothing." I have thought that *and* at beginning of verse 6 might be "of," "of those." But I do not find that *and* is so used; it is always *et*.